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NATHANIEL S. FOLSOM, EDITOR.

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For the Register.

ASPIRATION.

May I have grace, oh! my God, to keep up within me some sense, a strong, all-prevailing sense, of thy goodness to me, in conflict with the temptations that continually beset me, and would influence me to compromise my principles of duty for present gratification, or present ease, or cowardice, or weakness, that is content with a drowsy and misty state of conscience, and cares not to wake up, or *dares not* to wake up, fully to the realities of life—its liabilities—its responsibilities—and the occasion there is for all the protecting aids of thy providence, against the delusions of the imagination, the power of the passions, and the false glosses of vanity and pride; so careless, so indifferent are we, when the most fearful dangers assail our virtue and put in jeopardy our eternal happiness. To grow better, to make ourselves more acceptable to thee our God, we have, every day, to pay more and more respect to the truths of our religion, and to increase more and more every day, the influence of them on our minds and hearts, chastising more efficiently the currents of our thoughts—keeping down imaginations, that are base or frivolous—exerting more power over our tempers in the intercourse of business and society—and having ever in mind the inducements there are to cultivate our kind and benevolent affections and charitable feelings; taking care also, especially, that no flow of them shall be checked by the common discouragements of life. Nor is it less important that we should continually strive to regulate our habits, as they may affect bodily health; seeing that the state of the mind and temper is in some essential measure dependant upon the state of the health.

How often do we admit as an excuse for the toleration of our defects, that there are persons meeting our eye every day, who are in our own estimation more faulty than ourselves, when it is a fearful and solemn truth that we suffer our vanity to deceive us in this matter, and that in the sight of God, who looketh on the heart, we may be and sometimes are in the estimation of our fellow men, far more degraded, especially when our endowments, the gift of a gracious providence, and means of spiritual progress, have been far greater. Oh, keep us, merciful God, from presumptuous sins! put a clean heart within us. Let each judge himself by the standard of the gospel. Let *me* not content myself with any judgment but thine, well knowing that all good opinion at variance with that, is false and tends to evil. Oh! have compassion on my weakness in sight of the great duty of Christian faithfulness. Let me not fear to contemplate it steadily as attainable, however as yet far remote from me!

Let me cherish constantly a lively recollection of the casualties, as respects comfort, worldly prosperity and life itself, to which we are ever exposed, and may I be prepared to meet all the dispensations of thy providence, in a composed and trustful state of mind; knowing with a full faith, that thou wilt not desert those who desire sincerely to live under the influence of gospel truth, and who seek as the greatest blessing on earth that peace of mind, which comes from thee, and which, on the authority of thy word, we are assured, *passeth all understanding*.

For the Register.

THE CHURCH AND THE SUNDAY SCHOOL.

What relation should exist between the Church, the Clergy and the Sunday School!

The question involves several inquiries. And first, what are we to understand by the Church! In the large and liberal sense of the term, we mean the whole body of Christ's followers, whether of the living or the dead, of the past or the present age. Taking this sense of the word, let us apply the inquiry, what relation should exist between the Sunday School and the Church! Certainly the Sunday School should be the preparatory school for the Church. It should be the effort of every teacher so to instruct his pupils, by precept and example, by Christ's truth presented in living outline and in living actions to their minds and hearts, that they should be led early to comply with his dying request to observe the memorial of the supper, to "take up the cross and follow him." Such should be the end, and such, we doubt not, is the end, of every faithful teacher, though by various means it may be accomplished.

But let us look at the question with a narrower view. What connection should exist between each individual Sunday School and each individual Christian Church with which it may be connected! This will not be a difficult question to answer. Of course every body of Christian believers should take a deep and abiding interest in all religious institutions and in all the means by which God's glory and Christ's kingdom may be advanced. Then surely the Sunday School should have its fostering care and attention. Christ said to Peter just before his ascension, "Feed my sheep," and he repeated the solemn injunction; but ere he said, "Feed my sheep," as the Evangelist's record reads, he said, "feed my *lambs*." And our Churches, founded upon the rock of Christ's word and example, should remember still that injunction, and hear still that voice urging them with solemn asseveration to "feed his lambs." And how shall these lambs be fed! They are not, they cannot be, fully reached by the institutions and exercises of the sanctuary, although they should be taught a deep reverence for its courts. The Sunday School here steps in with its teachers, offering to take the little ones of our flocks, and lead them up to the arms of the Saviour. Surely every Christian Church should take a deep interest in the Sunday School connected with it. And if there be any who have not this nursery attached, let them plant it immediately in their midst, let them water it, and God will bless it abundantly with "increase." And how shall the Church manifest this interest in the Sunday School! Should the members meet and choose delegates to the Sunday School, to address the pupils! This might be done, but would not the better way be for all members to take a deep interest, so deep and abiding that they shall constantly visit it, or become teachers in its classes!

And here can we speak of our clergy, the pastors, the spiritual leaders of our churches. They above all should remember and love the Sunday School. They should visit it constantly, and give an occasional word of exhortation or encouragement to teachers and pupils. They should see in it the germ of a future church on earth, a branch of the invisible church in Heaven. They should feel that upon its success and prosperity, depend the future success and prosperity of their ministry. We verily believe, if a Sunday School cannot be founded and maintained in a Christian Society, that the elements of Christian vitality are wanting, and that it will soon die out. And we believe also that many a church is kept from dying out by the interest awakened and kept alive in religious institutions and exercises through the influence of teachers upon children and through them upon the parents. We do not think we can estimate the good which a faithful teacher's instructions may have even upon parents; upon faithful parents, and upon unfaithful ones. A teacher discourses upon some moral question to his pupils and urges home some great moral truth; some truth, perhaps, which conflicts with the practice of a parent. That parent is often seen in his child, and the child utters his opinions in the class. The faithful teacher abates not a jot to accommodate the false views of the child gained from the parent. The child goes to his home, and with his excellent memory, (for the memory of the pupil is often better than that of the teacher,) relates to his parent the argument of his teacher. Can it be denied that the parent will sometimes yield to the force of truth, and often change his ground! At least, will not the presentation of truth in the simple language of the child lead the parent to reflect upon his life, and perhaps to turn from any wrong opinion or evil courses! And will not the interest of the pupils of a Sunday School in religious truth expressed in their homes, awaken a new interest in that truth on the part of parents! And will not the renewed interest of parents kindle a new zeal in the hearts of our pastors, so often chilled by the coldness and indifference oft heir people! We think all will answer in the affirmative and that all must admit that our clergy, our churches, our Sunday Schools, and our youth must stand or fall together. Perhaps some may think we are falling into the fault of giving too great a prominence and value to the Sunday School. But we think not. We feel that these institutions are mutually dependent upon each other, and it is not because we value the Church less, but because we love it more, and would have all love our Churches and our clergy more, that we would have these not forget the Sunday School. We would say, neglect not the nursery, if you would have a flourishing and fruitful orchard; neglect not the young, the rising generation, if you would care for the generations to come; neglect not the lambs to-day, if you would behold them in God's fold to-morrow; strive to gather your young under the influence of the Sunday School, if you would see them gathered in due time around the table of the Lord and Master.

In answer to the question with which we began, we would say love, mutual, Christian love should be the bond of connection between the clergy, the Church and the Sunday School.

To all the Clergy, who love their people, to all Churches who love their Master, we would give our humble exhortation,—love the Sunday School, and the pupils will love the Church and the Pastors, and all will seek to serve Christ, the head of the Church, and to glorify God, who is Eternal Truth and Love. J. K.

SUNDAY SCHOOL SOCIETY.

At the Annual Meeting of the Sunday School Society on Wednesday afternoon, April 25, the following officers were unanimously elected to serve for the present year.

Hon. S. C. Phillips, *President.*

Rev. F. T. Gray, G. F. Thayer, Esq., Rev. Calvin Lincoln, J. W. Foster, Esq., Rev. A. A. Livermore, Hon. Samuel Hoar, Rev. Geo. W. Hosmer, Rev. J. H. Heywood, *Vice Presidents.*

Rev. Charles Brooks, *Cor. Secretary.*

S. G. Simpkins, *Rec. Secretary.*

Lewis G. Pray, Esq., *Treasurer.*

G. F. Thayer, (Chairman,) Revs. F. T. Gray, R. C. Waterston, A. B. Muzzey, Chas. Brooks, Saml. H. Winkley, J. F. W. Ware, and Messrs Isaiah Bangs, George G. Channing and S. G. Simpkins were also appointed Agents of the Society. And their services are cordially tendered to Sunday Schools, for all occasions on which their aid may be desirable.

Applications made to the Chairman, and directed to No. 12 Essex street, Boston, will be promptly attended to.

FAULTS IN PUBLIC PRAYER.

[The Christian Register of week before last, contained some extracts from a work by the Rev. Dr. Miller on Prayer. The following is from the same.]

IX. All expression of the amatory class ought to be sedulously avoided in the public devotions of the house of God. Those who lead in prayer are sometimes unhappily betrayed into such expressions as—"dear Jesus"—"sweet Jesus"—"lovely Saviour," and various other terms of a similar class. All such language, though flowing from earnestness, and dictated by the best of motives, is unhappy, and produces on the minds of the judicious painful impressions.

X. The practice of indulging in *wit, humor,* or *sarcasm* in public prayer, is highly objectionable, and ought never to be allowed. A small specimen of what is intended here will be sufficient.

It being once intimated to a popular clergyman, who was strongly opposed to the administration of President Jefferson, that his omitting to pray for the President in his public devotions, had been remarked with regret, he came out on the following Sabbath, in his prayer, with a reference to the subject, in something like the following brief and pointed style:—"Lord, look with thy favor upon our public rulers. Bless the President of the United States. Give him wisdom to discharge his imporant duties aright; for thou knowest he *exceedingly needs it.*"—Another popular preacher, eminently a man of wit, warmly opposed to the administration of the then President, on a day of humiliation, fasting and prayer, to which the United States had been called by the President's proclamation, expressed himself in public prayer as follows:—"Almighty God, who sittest as Governor among the nations, and who rulest over all! we have been called by our chief magistrate to humble ourselves before thee, and to ask for thy gracious interposition in our behalf; but thou knowest he has not called us to this duty, until by his unwise administration he has brought us into a condition which renders aid from above peculiarly desirable and necessary; for vain is the help of man." One more example shall suffice. An excellent clergyman, of powerful mind and strong feelings, having been deeply impressed by a recent instance of parsimony on the part of a church toward her pastor, in consequence of which his health and comfort had been seriously impaired, prayed, at a church meeting, in the following strain:—"Almighty King of Zion, guard and sustain thine own cause. Protect and strengthen thy ministering servants. Have mercy upon such of thy professing people as have no compassion on laborers in the gospel field, and who seem to be desirous of making the experiment whether they can most speedily destroy their lives by overworking or by starving them.

Such examples are certainly much more adapted to promote profane than devout feelings."

XIII. Too great familiarity of language in addressing the High and Holy One, is also revolting to pious minds, and ought to be sacredly avoided. There are those who, on the principle of indulging in filial confidence, and a strong faith, address God as they would speak to an equal—claiming the fulfillment of his promises—insisting on the bestowment of what they wish—and, in short, employing without scruple the language of earthly and carnal urgency.—This is not in accordance with that deep humility, that profound reverence, and solemn awe, with which suppliants, conscious of unworthiness, ought ever to approach the infinite Majesty of heaven and earth.

XIV. There is such a thing as expressing unseasonably, and also as carrying to an extreme, the professions of humility.

It is not common, indeed, nor is it easy to take a lower place before the mercy-seat than our demerit as sinners justifies. And yet I think language on this subject has sometimes been employed, which a sound judgment and a correct taste ought to have forbidden. To exemplify my meaning. A warm-hearted and eminently pious minister of our Church, on the occasion of a meeting of one of our Synods, when the Lord's Supper was dispensed, and when it was customary in that ordinance to employ a number of successive tables; the first table being filled entirely with ministers; in the course of the prayer, setting apart the elements, he expressed himself thus:—"O Lord, thou knowest we are most unworthy. Thou knowest there was never gathered round a sacramental table a more polluted, unworthy set of sinners than those now seated before thee." The good man undoubtedly meant to recognise the idea that to whomsoever much was given, of them should much be required; and that the sins of ministers, in opposition to their light, and their vows and obligations, were to be regarded as inferring more guilt than those of other men.—But when he ventured to say in prayer, that no band of communicants was ever more corrupt and vile than those which surrounded that table, the probability is that he went beyond the truth, and, with a good meaning, was chargeable with indulging in pious, certainly in unseasonable extravagance.

XV. Again; everything approaching to *flattery* is a serious fault in public prayer, and ought to be carefully avoided. Flattery in any man and on any occasion is criminal. In the pulpit it is eminently so: but to convey any thing like flattery in prayer, is undoubtedly liable to still heavier censure.

It is by no means uncommon, in this part of the public service, for him who performs it to express himself in some such language as the following:—"We thank thee, O Lord, for the interesting, the solemn, and the truly spiritual discourse to which we have just listened;" or, "We pray that the richly instructive, powerful, and excellent discourse which thy servant has jus given us, may sink down into our hearts." And on some rare occasions, thanks are returned that "such a burning and shining light has been raised up;" and a petition offered, "that he may shine with increasing lustre as he advances in years;" and that "his departure, like the setting sun, may be serene and full of glory." In short, with many preachers, the closing prayer, in all such cases, is considered as affording a kind of theological thermometer, by which we may graduate the warmth or the coldness of the approbation felt for the sermon which has just been closed

XVI. The *want of appropriateness* is another fault often chargeable on public prayer.

I once knew a member of one of our Presbyteries, who, when called upon to make the ordaining prayer, at the solemnity of setting apart a minister to the sacred office, went back to the beginning of time; traced the progress of civil and ecclesiastical society; alluded to the various plans of electing and ordaining the officers of the Church all along down through the patriarchal and ceremonial dispensations; and, at length, after tiring out every worshipper with the tediousness of his deduction, he came to the New Testament dispensation, and made about one quarter part of his inordinately long prayer really adapted to the occasion on which he was called to officiate. During a large part of the time occupied by this prayer, he had his hands, as well as the hands of his fellow-presbyters, pressing on the head of the candidate, to the great discomfort of all.

XVII. Another fault in public prayer which I have often observed and regretted, is the apparent want of *reverence* with which it is frequently concluded. It is not easy intelligibly to describe this, in many cases. The thing referred to, is an air and manner, and especially a tone of voice, indicating not only a purpose, and a desire to close, but some degree of haste to be done, manifested by pronouncing the last sentence or two with more rapidity, in a less solemn tone, with less fervor and apparent earnestness than the preceding.

XVIII. The last fault in public prayer that will be here mentioned, is that *rapidity* and *vehemence* of utterance, which are sometimes affected as an expression of deep feeling, and ardent importunity.

I once knew a young minister, who, in common conversation, was remarkably gentle and deliberate; and in preaching rather below than above par in ardor and animation; but who, as soon as he commenced the exercise of prayer, became rapid, impetuous, and even boisterous. The consequence was, that he hurried on at a rate which prevented many from keeping up with him; that he began sentences without foreseeing how they were to end; that he stumbled, and blundered, and sometimes excited the disgust rather than the devotion of the assembly.

THE SOUL.

[From Rev. T. T. Stone's Sermon in the Monthly Rel. Magazine for March.]

That which must in itself be nothing less than infinite, the life of God, is forever the light of men; shining in darkness, even when the darkness fails to receive it; enlightening every man, however man may turn himself from the illumination; the very promise and germ of the kingdom of God, at the very moment when men are so ignorant of it that they go to teachers and ask them when that kingdom shall come.—There is in each man that of which he is yet unaware; as in the globe or earth there was ever this great continent with its rivers and lakes, its valleys and mountains, all outspread beneath a blue sky, with its everlasting stars looking down on its unbroken forests and its ocean waters, while yet the eye of Christendom saw it not, and its discovery was as the opening to mankind of a new world. Within the ever opening cycles of the soul there are continents as of earth and heaven, spheres above and beneath, land, and air, and stars, waiting their revelation. There are stars,—so astronomers tell us,—whose light has not yet come down so far as this earth of ours, and when it reaches us we shall first learn their existence. Stars higher and brighter stand forever in the expanse which overarches and encircles the soul; and one after one, they reveal themselves in their light, reaching and remaining within its sphere. The soul itself! What knows the child of it? Yet it is the same great reality in the child as in the man; and the philosopher who searches after its mysteries is not more a living soul than the infant, ignorant that the soul exists.

STATISTICS OF HUMAN LIFE.

The question of the increase of human life under care and culture, is one of the most important to be established, in its influence upon modern civilization. Dr. Stevens gives the following:—

Throughout the civilized world the duration of human life has increased, and is steadily increasing with the advancement and diffusion of medical science.

In the city of Geneva, in the 16th century, 1 individual in 25 died annually. For the 18th century, 1 in 34; at the present time, 1 in 46. With us the mortality is greater. I estimate it at 1 in 40, the proportion of childhood being larger, and childhood being the period of the greatest mortality. In the British navy, among adults, none of whom are very aged, the mortality is only about 1 in 100. Seventy years ago the mortality in the British navy was 1 in every 10. In 1808, 1 in 30; 1836, 13 8-10 among one thousand; a diminution to less than a seventh of the rate in 1770. In the American army, with a corps of medical officers not excelled by that of any other country, the mortality is little over 1 in 300 per annum. In London, the mortality in the middle of the last century was 1 in 32. In the year 1838, the mortality was 1 in 36. I quote from the annual report of the Registrar General. Within the last twenty years the mortality in Russia has been 1 in 27; Prussia, 1 in 36; France, 1 in 39.07; Holland, 1 in 39; Belgium, 1 in 43.01; England, 1 in 53.07; Sicily, 1 in 32; Greece, 1 in 30; Philadelphia, 1 in 42.03; Boston, 1 in 45; New York, 1 in 37.83; the immigrants have made our mortality greater than that of our sister cities: in other respects it has diminished with the advance of medical science. These statistical statements might be multiplied at a great length: but enough have been given to show conclusively the prodigious extent to which human life has been lengthened with the advance and diffusion of medical science beyond its duration in former periods, and beyond its present duration in the less enlightened countries of Europe.

[The following is a very brilliant speech of our philanthropic and able countryman, who is casting lustre on the American name abroad by his eloquence and by his labors in the cause of Peace. We have taken the liberty to break it up into paragraphs, with appropriate headings, to relieve the page.]

SPEECH OF ELIHU BURRITT.

At the great Peace Meeting in the Free Trade Hall at Manchester, England, March 14, 1849.

AN ARMED PEACE.

Ladies and gentlemen,—It has been frequently said by distinguished authorities, that war is the concentration and embodiment of all human crime. Before the fiery tempest of its breath of sin, all virtuous precepts and practices are blasted, and all the precious interests of the community over which it sweeps. The actual battle-fields of any war may cover but a few acres of territory, but the moral eclipse which goes in its train may cast a night-shade over half the world, which shall require the sun of civilization and Christianity half a century to remove. (Applause.) The shock of armies, and all the bloody catastrophies of the battle day, are but the capital letters in that closely written record of curses which war inflicts upon humanity—curses that strike their strong, rank, and poisonous roots deep beneath the fibres of human society, and vegetate, and rear, and ripen for mankind, a harvest of ever-varying evils from year to year, from generation to generation.

After more than thirty years of what has been called a general peace;—at a time when the genius of the civilized world is taxed to its utmost capacity to produce agents of locomotion and intelligence which shall virtually compass the whole earth, with all its tribes and communities, into a conversational circle, while the electric telegraph is becoming to that circle a system of iron nerves, transmitting intelligence from community to community, from nation to nation, almost as instantaneously as the delicate nerves of the human system transmit sensibilities from one member to the other;—at a time when we might expect to see the Governments of Christendom preparing to yield to the centripetal attraction of the social principle, which is drawing other places into close union and brotherhood,—let us glance at some of the anomalies and antagonistic combinations which the practice and policy of war have produced up to the present moment, and threaten to perpetuate even to the last chapter in the history of nations. The condition, then, to which I propose to confine my remarks, and which embraces the lightest of the evils resulting from war, is a condition which has come to be called an armed peace, or that preparation for war maintained by the governments of Christendom, at an expenditure so disastrous to the well-being of the populations which they are meant to govern. An armed peace!—a tempestuous serenity!—(cheers and laughter)—a black sunlight!—a malignant good will!—a living carcass!—which of these terms is most consistent with truth and nature?—(Cheers.) The very term implied to designate the present preparations for war in Europe and America is in itself a barefaced incongruity; and it indicates the whole series of incongruities involved in the system which it represents. Has war, actual war, to settle any question of right or honor, equity or justice, or interest? War is an enormous incongruity, when contrasted with the principles of Christianity, of humanity and common sense; so the means by which wars have been carried on for the last two hundred years have constituted an incongruity of the same character, and a violation of the same principles; for, gent lemen, it a fact worthy of our serious consideration, that at the present time, among the most barbarous tribes of men, there are no debts contracted for prosecuting war. (Cheers.) Those who fight pay their own bills when they fall due. (Hear, hear, and laughter.) During the middle ages, the nations of Europe were almost constantly at war with each other; but at that time our remote ancestors—as that light-fingered process of picking the pockets of posterity by pawning their industry, had not been invented—our remote ancestors paid their own slaughter bills from year to year, (laughter and cheers,) and it was left for a higher stage of civilization to invent, extend, and apply this system of pawning the industry of unborn millions, and that other system, equally anomalous and iniquitous—the maintaeance of a standing army in time of peace. (Cheers.) Both these systems are not two hundred years old in Great Britain, it is stated, and it is doubtful whether they existed at an earlier period among other civilized nations. We will not now stop to consider how this easy and cheap method of raising the sinews of war tempted our ancestors to the battle-field: we will simply dwell upon one fact, the painful result of that system—a reality which is personal to every man, woman and child in Christendom. We have no records of the amount which our forefathers actually paid in their days for the wars they waged, but we have ineffaceable records of the amount which they did not pay, and which they bequeathed to the present generation to liquidate. (Cheers.)

WAR DEBTS CONTRACTED PRIOR TO 1815.

The sum, then, gentlemen—the unpaid slaughter-bills contracted, prior to the year 1815 amount at the present moment to more than two thousand millions of pounds sterling. The annual interest of this sum, including the cost of collecting and disbursement, cannot be less than £100,000,000 sterling. I am aware of the difficulty of conveying to minds not disciplined to the quickest comprehension of figures, any idea of these immense amounts: and therefore, permit me to apply to them some measurements, familiar to you all, which may assist every mind present to form an idea of these great values. Then, gentlemen, let me say that the annual interest of these war debts, contracted prior to 1815, is more than twice the amount of the rental of Great Britain and Ireland, which was estimated, in 1840, at 47,000,000*l.* It would absorb the entire profits of 840 millions sterling invested in money at a net gain of 12 1-2 per cent. The total shipping of the civilized world is estimated to amount to nine millions of tons burden, and the average value of a new ship, when just fitted for sea, is 11*l* [per ton]: so that if all the shipping of the civilized world were entirely new, and just fitted for sea this evening, it would be worth ninety-nine millions of pounds, or one million less than the actual interest paid by the population of Christendom for the interest on these war debts contracted before they were born. [Cheers.]

Before I proceed further, permit me to say in the name and on the behalf of the working men of Christendom—a fraternity to which I shall ever be proud to belong—that we do not wish or desire to repudiate one farthing of the interest of this tremendous amount; we only want the means, not only to pay off the interest, but to pay off the principal too, and thus relieve unborn millions from that crushing weight that has laid our necks to the earth. [Cheers.]

ANNUAL COST OF AN ARMED PEACE COMPARED WITH THE PROFITS OF INVESTMENTS IN COMMERCE AND MANUFACTURES.

Gentlemen, I have alluded to these early war burdens simply as a back ground, or as a pedestal, upon which I might develop that anomalous system of folly, that brazen image of folly, the present armed peace system of Christendom.—We might suppose that the people thus burdened by wars past, would be zealous in reference to burdens for wars prospective: but what is the fact! Why, the most careful and credible authorities in Europe concur in the estimate, that the annual cost of all the preparations for war in Europe and America is not less than 200 millions sterling. Permit me also to apply to this amount these measurements. In the first place, let me say, it would absorb the entire profits of £1,600,000,000 sterling invested in commerce and manufactures at a net gain of 12 1-2 per cent.; and I am confident there is no merchant or manufacturer in this hall who will not agree with me that there cannot be in the whole civilized world £1,600,000,000 sterling in manufactures; so that we are far within the mark when we state that the entire profit of all the capital invested in commerce and manufactures in the whole world are absorbed by the cost of the annual preparations for war in Europe and America. (Cheers.)

COST COMPARED WITH THAT OF THE MISSIONARY ENTERPRISE AND WITH PREACHING THE GOSPEL TO THE WHOLE WORLD.

Permit me to apply one more measurement, and I will leave this department of the subject. I know it is a dry department; these figures are not calculated to stir men's souls; but they are figures representing facts affecting myriads of the willing laborers of Christendom. (Cheers.) By a volume recently published in London, called the "Book of Christian Missions," it appears there are 25 large Evangelical societies in Europe and America devoted entirely to the work of foreign missions. Nine of these are found upon the continent, ten in England, and six in the United States. The sum total of all these societies, raised during the past year for all the objects of their organization, was £595,000 sterling. This, certainly, is a great and liberal sum, and calculated to inspire the heart of the Christian with new hope, gratitude and delight; but let us contrast these glorious enterprises with enterprises of an entirely different nature—for instance, the armed peace system, to which I have alluded—and we shall arrive at this result.

The Christian nations of Europe and America appropriate every day for preparations for war £560,000 sterling; the Christians of these nations appropriate for preaching the gospel of peace to the heathen world, every day, £1,640; or to make the contrast more distinct, £1 sterling for preparations for war, against one poor half penny for preaching the gospel to the heathen world. (Cheers.)

COST COMPARED WITH THAT OF AGRICULTURAL LABORS.

Let us put these sums together, and we find the people crushed to the earth between two burdens, both imposed by war, past, and prospective; the burden of wars past weighs 100 millions sterling; the burden of future imaginary prospective wars, 200 millions; and those the 300 millions of fellow-laboring men! Is it not a terrible thing, that, on the threshold of 1850—more than 1800 years since the angels filled the heavens of Judea with their songs of joy at the birth of the Prince of Peace,—that at this late age of progress, civilization and Christianity, the population of Europe and America have to pay 300 millions of pounds sterling every year for wars past and wars prospective! (Cheers.) We cannot find actual values sufficient to measure this enormous amount. The largest value of which I have acquaintance, is the amount of all the exports of all the nations of the earth, which are estimated at the amount of 280 millions sterling per annum, 20 millions less than the sum raised every year for wars past and prospective. I will make one more statement and then have done; It is necessary, however, to represent this fact to the laboring men. There is more appropriated every year in Europe and America for preparing for war than is appropriated to all the agricultural labor bestowed upon the whole face of the earth for the production of food for man. (Cheers.) What might we not do with this tremendous sum, if we could rescue it from the bloody shrine of Mars! (Cheers.) Why, here is one thing that we might do. It would defray the cost of educating all the children in the whole world between the ages of five and eighteen. (Cheers.) It would support a million ministers of the gospel, giving to each £300 per annum, and assigning to each a congregation of 1000. Then it would impart instruction to 1,000,000,000 of human beings, or 200,000,000 more than the present population of the globe. (Cheers.) But, as this is an English audience, permit me in a few words to allude to the portion of this vast burden sustained by the people of this country. The armed peace system of Great Britain, as it appears from Porter's "Progress of the Nation," cost, from 1815 to 1845, £503,409,000 being an actual average expenditure, for thirty-one years, of £16,244,000 per annum. From 1845 it has gradually increased, until it has reached the sum of 18 1-2 millions, appropriated to the army and ordnance of the nation during the past year. Now, gentlemen, eighteen millions is a large sum when distributed as wages among the agricultural and manufacturing population; but permit me to apply it to measurements derived from both of these interests. England, ladies and gentlemen, is the admiration of the world for the perfection to which it has carried the science of agriculture. To an American, and, perhaps, to every foreign traveller, England seems a great prize-garden to show the world how much wealth and beauty may be produced from a given area of surface. Go where you will, and when you may, you will find labor abroad, busy with its plow, its shovel, its pickaxe, and its spade, its hedge-bill, or its shears, cutting, plowing, trimming and beautifying all the fields of England, whether in seed time or harvest, in fallow, pasture or meadow, looking within their green hedges like so many framed pictures, upon which scores of human hands have written with artistic skill from the earliest song of the lark to the last ray of the setting sun. All the green and graceful trees of England, whether they stand in the farmer's hedgerow, or rear their broader branches in the dewy lawns of royal palaces, they are all the nurselings and monuments of human labor, have all been planted and tended by men's hands. And what is the sum appropriated to make England what it is, a perennial picture of wealth and beauty? We are told that seven hundred thousand agricultural laborers are employed to produce this beautiful phenomenon; that their wages average 10*s* per week, amounting in the year to £18,200,000 or to £300,000 sterling less than the sum appropriated to the armed peace system of the country during the past year. (Cheers.) May I not ask you to remember this fact—you who look with gratitude and delight upon the golden harvest of the past years; may I not ask you to remember that England thus every year has paid more money to train men to reap the bloody harvest of the battle field than she paid to that great agricultural army which grew and gathered bread for 10,000,000 of human beings. (Cheers.)

COST COMPARED WITH THAT OF MANUFACTURING INTERESTS.

But let us contrast it with the manufacturing interests of this country. Mr. M'Culloch enumerates several leading articles of manufactures, such as cotton, woollen, iron, silver, jewelry, &c., and puts their amount at £117,000,000; but supposing it enough to make the sum of £130,000,000 as the total value of all the manufacturing interests of the United Kingdom, the profits on £130,000,000 at 12 1-2 per cent, would amount to little more than £16,000,000 less than the amount appropriated to the army, navy, and ordnance of the past year.

COST PER HOUR.—AT EVERY PULSATION GOES A HALF SOVEREIGN.—LENGTH OF WAGON-TRAIN TO CARRY THE MONEY.

I am anxious—as I know the difficulty—to make these figures and statistics interesting to an audience; but permit me, as I am to occupy alone this dry department, to endeavor to impress upon the mind of the young in this audience some idea of these values. Thus, let us apply to it a measurement of time, and we shall find that the annual proportion for the war system of this country amounts to about £2,000 sterling an hour. I shall occupy one half hour before you, and at the expiration of that time you may be assured that £1,000 have gone into the bottomless slough of military expenditure. (Cheers.) If you wish to make it more definite and distinct, let me invite any worthy man in this audience to lay his finger upon his wrist, and he may be assured that, at every pulsation one half sovereign goes for the armed peace system of the country. (Cheers and laughter.) Estimate it by weight. I know these are rather quaint contrasts and comparisons, but, perhaps they may impress your minds—(hear, hear); then, gentlemen, if the proportion for the armed peace system of this country during the past year were put in copper pennies, and one ton of those pennies put into a one-horse cart, it would require a line of one-horse carts, each containing a ton, from London to Liverpool, showing but fifteen feet to a horse and cart. (Renewed laughter and cheers.) Put it in gold, and you will find it would require a line of carts three-fourths of a mile in length, each containing one ton of golden sovereigns to pay this annual proportion for war. (Hear, hear and applause.)

THE EVIL UNIVERSAL, BUT WE WILL NOT BE DISCOURAGED.—FELLOW LABORERS.

But having arrived at the end of the time alloted to me, permit me to conclude abruptly, and say that, go where you will, you will find this same, or a worse condition of things. The nations of the continent are trembling upon the very verge of national bankruptcy in consequence of this tremendous expenditure for war preparations in a time of peace; consequently we recently saw that the French minister of war introduced into the French National Assembly, a motion for the reduction of the standing army of France by nearly one-half; by which retrenchment a saving to the people of that country of near £5,000,000 will be effected. In the United States, separated from the old world by 3,000 miles of ocean, the military expenditure is equal to 80 per cent on the expenditure of the nation; in Russia 74 per cent; in Austria, 38; in Prussia, 44; and in France 33. Are not these facts, gentlemen, sufficient to furnish us an apology for instituting a grand simultaneous movement for appealing, as we intend to appeal, to the people of all lands—to enlist all the friends of peace, humanity, and progress in one grand crusade against this system which oppresses the population to the very earth! So, gentlemen, we intend to do, whatever may be the result of this measure to which you will give your assent this evening. However many may sneer at the idea of arbitration and arbitration treaties, I will tell the world from this platform that we shall not be disheartened at the result of this measure; it is only one of a series of measures which we intend to prosecute, until some other arbitration than the insane one of the sword shall be adopted for the settlement of international disputes; and we intend, as soon as the vote is taken in the House of Commons upon the measure which Mr. Cobden is to bring forward, to go upon the continent and to arrange for a great congress in Paris, in August next. (Cheers.) We have already the promised adhesion and countenance of the great Lamartine—(Cheers), and his great peer the as great Cobden,—(Cheers), these two men are ready to lead the van in this cause of peace, and thousands and tens of thousands on both sides of the Atlantic, and on both sides of the channel, will rally round the flag which they shall rear, that white banner of progress upon which shall be written "God hath made of one blood all nations of the earth." (Great Cheering.)

The resolution was then put and carried unanimously.

[From the Christian Inquirer.]

LETTER FROM JAMAICA.

EFFECTS OF EMANCIPATION IN THE WEST INDIES.

KINGSTON, JAM., *March* 23, 1849.

MY DEAR SIR,—

Your kind request to send something to your paper first met my eye at St. Thomas, in the *Christian Inquirer*, which you were so thoughtful as to send me, and which I can assure you was like cold water to a thirsty soul. I could not find it in my heart to frame a denial to so cordial an invitation, backed by so decided a specimen of practical benevolence. For I can assure you that 'Christian Inquirers,' 'Registers,' 'Examiners,' 'Worlds,' *et id omne genus*, are novel articles of literature in these parts of the world. The whole West Indie seems to be lying under the dominion of the old time theology, and all its associated forms, influences and consequences. I was delighted to find a copy of the Memoir of Dr. Henry Ware, Jr., well thumbed, in the St. Thomas Athenæum; and that useful institution now possesses a copy of the Memoir of Dr. Channing. But a transient stay at Santa Cruz, St. Thomas, Barbadoes, and Jamaica, during the past four months, has not brought me acquainted with a single person of Unitarian or Liberal views of the Gospel.* But with the principle of liberty spreading as it does here, it would seem that emancipation must come sooner or later in the highest spheres of human thought and sentiment.

It is in truth of this same principle, results, and prospects of Liberty, that I desire to pen a few lines to you in haste, as travellers must do, but with that freshness of impression which travellers also can command, if they keep their eyes and ears open.

DIFFERING VIEWS.

West Indian Emancipation is a great subject, and after it has been handled by such philanthropists as Sturge, Gurney, and Channing, it would ill become any one to propose to be either very interesting or very original upon it. But as Time, the great detector of error, passes, and new results are developed, each succeeding observer may possess certain advantages of his own. The main difficulty has been that theorists, on this question, as they do generally in social, political, and religious discussions, on the one side and on the other, push their theories to extremes, and seek to make the facts bend to their favorite notions, instead of accepting the state of things as it is, in all the varied and intricate combinations of Nature and Society, and seeking to eliminate from passing phenomena the broadest principles of eternal truth and righteousness.

One party says that the emancipation of the slaves has been a pure blessing; another, that it is an unmixed evil. One dates from the first of August their era of glory and prosperity; the other, their utter decline and downfall. One skees, by straining a point and warping facts, and figures, to show that all is going on well, and that the islands were never so productive and hopeful as now; the other, by equal exaggerations, that bankruptcy and pauperism are staring every West Indian planter in the face. This system of adherence to theories in spite of the facts, has been carried on long enough on both sides, and it is high time that there were some mediation, some good understanding effected; and that all the rest of the world were not forever kept in a grand mystification as to what are the real effects of Freedom here, and what encouragements there are for us to work for it at home, until the last iron link shall be broken in the boundless network of Slavery.

And here let me say, that I do not propose myself as that mediator between the extreme right and the extreme left. The pendulum will swing, and his must be a daring hand who would seize and detain it midway. Most human movements go by fits and starts, by jerks and bounds. Governments blunder on, and still keep afloat, when, according to every principle of gravitation, they ought to sink. And even in the reformations and revolutions that winnow away the evils of hoary centuries, who can say that some grains of wheat may not be borne off in the whirlwind of chaff! But all I design in the present letter is to state a few impressions and reflections, arising from being on the spot a few months, seeing things as they are, and gathering the testimonies of such persons as one falls in with, both among the high and the low, the intelligent and the ignorant.

EFFECTS OF SLAVERY.

In considering the results of emancipation, the previous condition of things has not always been sufficiently taken into the account. There was a period when an estate in the West Indies was a mine of gold to its possessor. The soil was new and rich, the planters had little or no competition with other parts of the world, and sugars were dear. Most exorbitant incomes were drawn from properties in all the islands, and the "wealth of the Indies" was as current a phrase as that of the treasures of Potosi or Golconda. The owners were, to a considerable degree, non-residents, and they lavished with a profuse hand in the capitals of Europe, the gold that was coined out of the toil and sweat of the black man under a tropical sun. Their habits were boundlessly extravagant, if not dissipated. Their children grew up with large expectations, and tastes and habits after the same model of prodigality. No real estate in the world was so productive as a plantation. Those, also, who chose to reside in the islands, fell into similar ways of luxurious living as their absentee brethren. The management of affairs was generally delegated into the hands of agents, attorneys, or managers, as they were termed, and naturally fell, in the course of time, into neglect and embarrassment. Many estates became mortgaged, years before a single step was taken towards emancipation. The tree of slavery was producing more and more of the same bitter fruits which we witness in the blighted districts of Virginia and the Carolinas, both in a bankrup

tion that had clothed the island in sackcloth and ashes. Earlier and deeper causes had been silently undermining its prosperity; in a word, slavery, after a trial of two centuries, more or less, was consummating its results before the word emancipation had been heard in Santa Cruz. We Americans well know what the character of these results is, when we name New York, and Virginia together, or Ohio and Kentucky. The marks of slavery are cognizable anywhere and everywhere, and, as General Wilson said in the late debate in the House of Representatives, they can be seen on the cattle, and fences, and farming tools of the land of bondage. And if in any place, as at this time in Cuba, slave labor seems to be more productive than free labor would be, or than it is in the British West Indies, it is but a transient—seeming—not an enduring—reality; it is an inflated prosperity, a stimulated forced success, which appeareth for awhile, but which will not stand the scrutiny of time, and the test of the permanent principles of political economy. God has so combined and interlocked all his laws together, that no wide and violent inroad can be made into them, as in slavery, without the evil sooner or later being felt down to the smallest ramifications of social and political and business life. Favorable circumstances may delay the crisis. Compensations may be found to balance the evil. But Justice, though blind, at last adjusts her scales, and pronounces the inexorable sentence.

EVILS OF ABSENTEE-ISM.

Another of the ill consequences of non-residence was, that the incomes which were made in these islands were not spent here, but abroad. Not a few of the proprietors, like the prodigal son, "took their journey into a far country, and wasted their substance with riotous living." In this respect Ireland and the West Indies belong to the same category, and it is a law of Providence that no country can permanently prosper where the proceeds of the soil are not expended in the country that gave them birth. Had the rich agricultural incomes of the last 150 years been spent in Kingston, Bridgetown, Bassin, and St. Thomas, and other West Indian towns, we can readily see that commerce would have flourished far more, and that many kinds of manufactures would have been encouraged. Large cities would have grown up. The prosperity of the islands would not have depended on any single article of export, but, like England, like the United States, would have rested on various productions, and interests. But slave labor is so incapable of being conducted with skill, from the very nature of the case, that even the manufacture of the great staple, sugar, has been often conducted in a rude and bungling manner, and with great waste. Steam engines to grind the cane, and sugar refineries, are things of late date.

The white people in most of the islands speak of the parent country,—Great Britain, Denmark, as the case may be,—as *home*, and never seem to contemplate a final residence here. They send their children away to be educated at an early age, and frequently do not see them for years of the most ductile and important period of their youth. All these circumstances give the islands the character of being merely places to make money in, which is to be carried off and expended elsewhere.

Such, in general outlines, was the state of things before emancipation; luxurious and extravagant living; non-resident proprietors; many estates mortgaged, and many deeply in debt: the soil in some places exhausted by a false system of agriculture: a general feeling that the West Indies did not exist for themselves, and for the good of the people living in them, so much as to furnish sugar to sweeten the tea-cup and the coffee-cup of the world, and to enable some scores of families to live sumptuously in Europe, on incomes, procured through agents and attorneys, from a rich soil and slave labor. With such practices no country on the face of the earth could prosper forever, because there is a constant violation of those laws which the Creator has established for the good of his creatures, and the executed penalties of which become in time the highest act of his fatherly benevolence.

RESULTS OF EMANCIPATION.

The next step is to ascertain what has been the state of things since Emancipation. And I would remark here that the friends of this measure have never insisted that more money could at once be made by free labor than by slave labor. They have never argued the question on the bare, cold merits of dollars and cents and mercenary principles. It was with them a question of humanity: of men as well as money. No one claimed and no one expected that so deep and radical a change as the extinction of slavery could be effected without great revolution in all the departments and interests of society. The amputation of a gangrened limb will necessarily produce pain and inflammation, and, perhaps, threaten life itself, but that is all to be set down to the credit of the disease, not of the surgical operation, which is interposed to rescue an otherwise forfeited life. All changes for the better are slow and progressive, even in the freest and most privileged communities: how much more then in places where the malaria of slavery has long infected the principles of social and moral health! If there are many evils and embarassments under a state of freedom, they are in a considerable measure chargeable, not to freedom of itself and in its natural and legitimate workings, but to the antecedent condition of slavery. Slavery, as a name, is gone: but slavery as a spirit still lingers in all the habits, views and feelings of the people. It is seen in brutish negroes, and in lordly whites. It is written on the houses and estates. It is breathed in the general air. Labor was forced under the system of bondage, and thus rendered dishonorable. When the black man became free he felt that to be idle was to be a gentleman, and he simply practices the lesson which his master had taught him long before, both by precept and example. He is eminently a creature of imitation, and we cannot blame him for following in the footsteps of his illustrious predecessors in the ways of indolence. The whites, too, brought up under slavery, are but little better qualified to act in the new structure of freedom a wise and true part, than their darker fellow-citizens. They are likely still to retain the old hauteur of masters. They less easily brook opposition to a will, long indulged in irresponsible and arbitrary power. They do not so readily form habits of persuasion and conciliation in their intercourse with those formerly their slaves. They have tasted, and not only tasted, but drank deeply of that most intoxicating of all draughts, the love of domination, and it must be hard at once to dash that cup to the ground.

The act of Emancipation, too, was sudden, and was effected not by the growth of a sound public opinion, and delicate moral sensibility to the evils of slavery in the islands, but by a decree of a distant Government, and though a compensation was made, the planters complain that it was not enough. In the Danish and French islands, thus far, no compensation has been provided; but England paid her colonies $100,000,000. Then the sugar bill of 1846, taking off to a great degree the differential duties in favor of free grown, and almost to the exclusion of slave grown sugar, has been a killing measure to the then reviving business of Jamaica and the other British islands. Other acts of the home government are said to have borne heavily on the planters, so that some intelligent gentlemen have told me, that if there was ruin here, it was not the ruin produced by emancipation, but the ruin produced by other measures of the British crown. Two highly respectable men, one the merchant referred to in the previous note, a resident of eleven years here, and another a merchant, and manager of estates for more than twenty-five years, assured me that not a person in this island would desire to go back again to the old condition of things under slavery, even if it were possible. In Barbadoes, owing to a very compact population, the business of raising sugar is profitable, and the island is promising to be more prosperous. The land is all occupied, so that the blacks cannot become squatters as they do elsewhere, and every man is obliged to work. The wages paid is small, and a crop of from 35,000 to 45,000 hogsheads of sugar, is now in process of harvesting and manufacture.

One thing which the planters complain of, and which has made trouble in the local legislatores is that the exorbitant salaries of the officers appointed over these islands by the home authorities, have not been cut down to suit the new times, and that the burdens of taxation are beyond all reason. The salary of the governor of Jamaica, was stated in a late Kingston paper to be $60,000.

No doubt many estates have, since emancipation, been given up as unprofitable, but that matter has been explained in an article in the Jamaica *Monthly Magazine* of April, 1847, in which it is said "that it is true that the cultivation of the sugar cane has been abandoned on a considerable number of estates, in the more thinly peopled colonies, because it had ceased to be profitable, but this process of abandonment had begun long before the date of emancipation, and it is very doubtful whether many of those which have since been abandoned, from their known inferiority of soil and climate, could now be profitably maintained in sugar cultivation, although slavery and the slave trade had remained in full vigor to the present day."

All the results of emancipation have not been favorable to mere money-making, it is true, but the embarrassements thence arising have been very much aggravated by measures quite independent of emancipation; and when we include the great question of justice and humanity, no friend of his race can wish that the liberty of 800,000 human beings had been delayed a day longer. If you will bear with me, I will add something more in a second communication on this subject, relating more particularly to the condition of the blacks as affected by emancipation. The last part of this letter has been written in Havana, where we arrived on the 29th ult.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 5, 1849.

INSPIRATION.

It is our impression that Unitarians have not in general cared much to set forth any definite theory of *Inspiration*. Rejecting the prevailing notion that every portion of the Bible was dictated by the Spirit of God, or written by express commission from heaven, under the special infallible guidance of God, they have been content with a position admirably and justly represented by Coleridge as follows:

"In the Bible there is more that *finds* me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

This position is sufficient for all practical purposes. It has been supposed, but very erroneously, that Unitarians have taken it for the sake of avoiding some of the alleged teachings of the Bible on the Trinity, Atonement, Total Depravity, Endless Future Punishment, and the like. We have never seen the Unitarian who supposes these doctrines to be in the Bible at all. The rejection of the Orthodox view of plenary inspiration has been on deeper and more serious grounds—particularly that the Old Testament contains an imperfect and impure morality, which could not have come directly from God, however he may have *tolerated* or *permitted* it on account of the hardness of the people's hearts.

In the position which Unitarians have taken on the question of Inspiration, they only seem to have anticipated the action of thinking men in other branches of the Church, and to have formed the van of the great body of the Church in its progress onward. For a time indeed their rejection of the prevailing orthodox views of Inspiration, was associated with, and regarded as the cause of, their rejection of the doctrines of the Trinity and Atonement, which the Church had declared essential to salvation; and on this account the more liberal view of Inspiration was confined to the Unitarians, or was openly maintained by them alone. But the light has been spreading; the difficulties attending the prevailing theory, and the obstacles it presents in the way of any proper reception of Christianity itself, are beginning to be widely felt. "*I know*," says Mr. Morell in his late work on the Philosophy of Religion, "*I know* that I am speaking the conviction of many learned men and devout Christians, when I say, that the blind determination to represent every portion of the Old Testament as being alike written under the guidance of God, and by the special direction of the Spirit, has been one of the most fearful hindrances which ever stood in the way of an honest, firm, and rational belief in the reality of a Divine inspiration at all." (p 169.)

"Have you seen," said Dr. Arnold in a letter to Mr. Justice Coleridge dated Jan. 24, 1835, "have you seen your Uncle's 'Letters on Inspiration,' which I believe are to be published?" [These Letters, which were left in manuscript at Coleridge's death in 1834, were not published until September 1840. They were republished in this country by Messrs Munroe & Co., in 1841, under the title "Confessions of an Inquiring Spirit."] "They are well fitted," continues Dr. A., "to break ground in the approaches to that momentous question which involves in it so great a shock to existing notions; the greatest, probably, that has ever been given since the discovery of the falsehood of the doctrine of the Pope's infallibility. Yet it must come, and will end, in spite of the fears and clamors of the weak and bigoted, in the higher exalting and more sure establishing of Christian truth." Life of Dr. A., p 239.

Eight years previous to this date, Dr. Arnold was cherishing the same views, though he had not publicly avowed them. This appears in a letter to a friend, Rev. John Tucker, dated "Lalebam March 4, 1827," which is so interesting that we are sure our readers will be glad to have it laid before them.

"It is to me personally a very great pain that I should have excited feelings of disapprobation in the mind of a man whom I so entirely approve and love, and yet I cannot feel the disapprobation to be deserved, and therefore cannot remove the cause of it. And on more general grounds it makes me fear, that those engaged in the same great cause will never heartily sink their little differences of opinion, when I find that you, who have known me so long, cannot hear them without thinking them not merely erroneous, but morally wrong, and such, therefore, as give you pain when uttered. I am not in the least going to renew the argument; it is very likely that I was wrong in it: and I am sure it would not annoy me that you should think me so, just as I may think you wrong in any point, or as I think J. Keble wrong in half a hundred, yet without being grieved that he should hold them, that is, grieved as at a fault. You may say that a great many erroneous opinions imply no moral fault at all, but that mine did, namely, the fault of an unsubmissive understanding. But it seems to me that, of all faults, this is the most difficult to define or to discern: for who shall say where the understanding ought to submit itself, unless where it is inclined to advocate any thing immoral! We know that what in one age has been called the spirit of rebellious reason, has in another been allowed by all good men to have been nothing but a sound judgment exempt from superstition. We know that the Catholics look with as great horror on the consequences of denying the infallibility of the Church as you can do on those of denying the entire inspiration of the Scriptures; and that, to come nearer to the point, the inspiration of the Scriptures in points of physical science was once insisted on as stoutly as it is now maintained with regard to matter of history. * * I am far from thinking myself so good a man by many degrees as you are. I am not so advanced a Christian. But I am sure that my love for the Gospel is as sincere, and my desire to bring every thought into the obedience of Christ is one which I think I do not deceive myself in believing that I honestly feel. It is very painful, therefore, to be suspected of paying them only a divided homage, or to be deficient in reverence to Him whom every year that I live my whole soul and spirit own with a more entire certainty and love. Let me again say that I am neither defending the truth of the particular opinions which I expressed to you, nor yet disavowing them. * * I think we ought to know one another's principles well enough by this time, not certainly to make us acquiesce in all each other's opinions, but to be satisfied that they may be entertained innocently, and that therefore, we may differ from each other without pain. But enough of this; only it has annoyed me a great deal, and has made me doubt where I can find a person to whom I may speak freely if I cannot do so even to you.

In the midst of hindrances such as met Dr. Arnold, and in spite of 'the fears and clamors of the weak and bigoted,' or the strong pre-convictions of men who are in general both intelligent and candid, have juster and more liberal views of inspiration been spreading. The question is now fairly up, and Unitarian Christians must rejoice at the fact. The practical ground they have reached and stood on for years, viz, that whatever in the Scriptures *finds* them, is from God,—their fellow Christians are slowly, it may be, but surely approaching.

We have quoted a remark of Mr. Morell on the subject. He seems to us to have presented a more adequate *theory* of Inspiration, a more satisfactory definition of it, than we have seen any where else. We shall present it in a future article.

ECCLESIASTICAL DESPOTISM IN SOME OF ITS LAST STAGES.

The case of Rev. James Shore, a minister of the English Established Church, recently imprisoned in Exeter gaol, at the instance of Rev. Henry Philpotts, D. D., bishop of Exeter, is a prominent theme in the English papers, and several public meetings have been held on occasion of it. The circumstances are as follows:—Mr. Shore was curate of a chapel built in Berry Pomeroy at the expense of the Duke of Somerset, for the better accommodation of the people. This chapel was *licensed*, not consecrated, and might, at the pleasure of the proprietor, be changed to other uses, or, by the bishop's withdrawing the license, be broken up. Mr. S. had been preaching with great success for ten years, and had gathered around him a congregation of eight hundred persons, but he and his bishop had the misfortune not to sympathize in doctrine—the latter being Puseyite and the former what is termed "evangelical." Meantime a new vicar arrived—Mr. Cousens—from whom the Bishop told Mr. Shore he must obtain a reappointment. On application the request was refused, and the next day Mr. S. received the following note from his diocesan:

"Having in vain waited in expectation of hearing from Mr. Cousens, [the vicar] that he had determined to give you a nomination, I am bound to consider you as not having his sanction for officiating in the parish of Berry Pomeroy; therefore, I am also bound to forbid your continuing to perform any clerical offices within my diocese."

It appears that the Bishop himself was the source of the refusal of the nomination, and had declared to the new vicar that he would not confirm the appointment if made, but, in the language of Rev. Mr. Noel at a public meeting in Exeter Hall in behalf of Mr. Shore, "he chose to disguise the severity of his conduct by putting it on the nomination of the incumbent."

So Mr. S. was torn from his flock. But the Duke of Somerset, the owner of the chapel, then had it registered as a Dissenting Chapel, and Mr. Shore having taken the oath and signed the Declaration required by the Toleration Act, became a dissenting minister, and was again preaching in his former pulpit, and to his attached people. The bishop being determined not to be foiled in the attempt to banish him from his diocese, cited him before a Commission of some six or eight clergymen; in whose presence Mr. S. made his appearance to bring out the law of the case, while he denied their jurisdiction. He was adjudged guilty, and then cited before the Ecclesiastical Court of Arches, and again condemned, and mulcted in the costs of the prosecution—the 76th of the canons of the Church established so long ago as 1603 being now revived after slumbering two centuries and a half, which reads as follows:—

"That no man, being admitted a deacon, or minister, shall from henceforth voluntarily relinquish the same, nor afterwards use himself, in the course of his life, as a layman, upon pain of excommunication."

Mr. S. then appealed to the Court of the Queen's Bench, which confirmed the judgment of the Ecclesiastical Court; from the Queen's Bench he appealed to the Privy Council, who gave no opinion, but sent him down to Doctors' Commons, charging him about a thousand dollars for doing so. At Doctors' Commons the final decision was pronounced by Sir Herbert Jenner Fust, who, after calling upon Mr. Shore to answer, "touching and concerning his soul's health, and the lawful correction and reformation of his manners and excesses; more especially for having, within the said diocese of Exeter, offended against the laws ecclesiastical, by public reading of prayers," thus concluded:—

"Though this gentleman is, at this moment, a minister of the Established Church of the land, from whose authority he cannot remove, still I do not think I am entitled to depose him from his ministry; yet I admonish Mr. Shore to abstain from offending in future by preaching in the parish of Berry Pomeroy, or elsewhere in the province of Canterbury, and I condemn him in the costs."

Mr. Shore paid the whole of the bills of cost for his own appeals, but he refused to pay the costs of the prosecution by the Bishop before the Ecclesiastical Commission Court and Court of Arches. On preaching afterwards in the Spafields chapel, Exmouth street, London, Mr. Shore was arrested at the conclusion of the services, and thrown into Exeter gaol—ostensibly for non-payment of costs, probably because he dared to preach again. And in prison he still lies, according to the latest accounts.

If Church despotism in England does not die in this struggle, as it is dying all over the world, it must come out of it very much exhausted.—Already a bill has passed the House of Commons, relieving clergymen of the Established Church from the penal consequences of the 76th Canon, if they shall choose to become dissenting ministers.

Some of the readers of the Christian Register may wish to know what the Independent says in reply to our comments on the course and spirit of that Journal. Those who care nothing about the matter, may pass it over. It is as follows, and we reserve a few remarks to its close:—

THE NON-COMMITTAL POLICY.

The Editor of the *Christian Register* (Boston) has at last broken silence, in answer to our direct application a fortnight since, and flatly refuses to reply to the questions we had previously asked him. He bases his refusal upon the ground, that he has a right to answer or not as he chooses; that we did not bear patiently enough with his protracted delay, occasioned by illness—an illness be it remembered that left no other trace upon his paper; that we have made our more recent requests in an improper tone; and that it is not for us to dictate what the truths are concerning which the readers of the *Register* need to be informed. He thinks he has learned to bear with some fortitude the imputations of *The Independent*, and as might have been expected from a man in his circumstances he abuses its general course and spirit with hearty good will.

We are obliged to our Boston friend for the directness of his refusal to express his belief upon the points presented. We fully recognized at the outset his right thus to refuse, if he should see fit. And though it still seems to us that a man who claims to be a Christian Teacher, and to represent as the Editor of their recognized organ a numerous body of professing believers, might have found time and willingness in the space of more than three months to say in a word what he supposed the DEATH to be which is the penalty of God's Law, and by what ACT in man this is incurred, what his belief is in regard to CHRIST'S person, and what parts of the Scripture he holds to as INSPIRED—as he has decided not to do this we have nothing to say. If he is satisfied, and those with whom he cooperates, we shall not be otherwise. Next to knowing what *to* expect, it is pleasant at any rate to know what *not* to expect. And this decided refusal to answer our questions, is both more agreeable to us and more creditable to the *Register* than would have been the silent sliding away from them which it seemed at one time to propose.

But while we have nothing further to say in regard to the *Register's* course in this matter, we have a thought or two to express on the general non-committal and equivocating policy which that Journal has represented. In the whole range of religious discussion there is nothing to our mind more essentially trickish.—Some one characterizes the Unitarian System, for example, as lacking the element of the plenary Inspiration of the Scriptures; and gives this as one discriminating difference between that System and the orthodox. And instantly there comes the vehement response from half-a-dozen quarters—"You slander us, Sir! You are unjust, and a false witness! We hold to the Inspiration of the Bible as thoroughly as you do.—Your calumny is a base one, and you have no right thus to cast reproach on our good name"' "But do you really believe the Scriptures all given by inspiration, and so authoritive"? "Oh, no—of course not; but we believe *parts* of them to be". "Well then, will you be good enough—as we have put your general disclaimer on record—just to say *what these parts are*, and how you ascertain that they are inspired in distinction from others"? And what is the answer? "We are not to be dragged into a discussion of this point. We have a right to answer or not as we choose, and you should have been more complimentary in your method of asking."

Or some one affirms that the Unitarian System does not recognize the DEATH which the Scriptures reveal, as the penalty of God's Law; and an acknowledged exponent of that system replies at once and in high dudgeon—"We *do* recognize it, and you have slandered the system in representing the fact otherwise"! But do you mean by this DEATH anything more than the physical dissolution of the Body? Does it affect the Soul? And if so, what are its elements, and what its duration? And the reply is, that these are points not necessary to be explained, that the person to whom the inquiry is addressed has had the influenza severely, and that the questions are aside from the subject in discussion.

We certainly do not care to use any "sharpness" of speech in characterizing this policy; but we know that if persisted in it would bring reproach upon the best of causes. It *looks* exceedingly, to say the least, like a disposition to obtain credit and currency on false pretences, to palter with language in a double sense, and to be orthodox in phrase while radically rationalistic in real belief. We know that a Lawyer who should act thus would be in imminent peril of being put over the bar; and that a Politician who should claim to be a tariff-man while advocating only an impost for revenue, would be stamped indelibly as an equivocating trickster. For the life of us we cannot see why it should be otherwise in Religion, or how men who do *not* hold to Atonement, or Depravity, or Regeneration, or Christ's Divinity, or the Inspiration of the Scriptures, or Future Punishment—as those terms are usually and properly understood—should be willing for a moment to cloak their shifting and precarious fancies under these venerable and hallowed names. Such a procedure is essentially dishonest. The apparent severity which comments upon it, is only the just expression of honest reprobation; and no assumption of Christian meekness should shield its pursuers from deserved rebuke.

The plain matter of fact is, as we stated at the first—that the Unitarian and the orthodox Systems differ from each other *toto cœlo*. The essential facts of the one are not those of the other. This does not of course prove either right or either wrong. But it does show that if the former is right, the latter is a structure of superstition and idolatry; and that if the latter is right, the former lacks almost everything of the Gospel of Christ.

We doubt whether we could find in the various orthodox journals that fall under our notice, anything to match this article from The Independent in illiberality. We know our readers too well to suppose they will get angry at it. But they will make their own comments on a Journal which says it all, while it professes to be so very courteous, and kind, and Christian. They will see that it does not mention to its readers the purpose of the *Register* to discuss the question of Inspiration. They will find another illustration of the fact, that where there are such profuse professions of courtesy, there generally will follow the most flagrant violations of courtesy and candor both. On none of the subjects mentioned above by The Independent does it so much as approach the truth, unless it be in regard to *Inspiration*. On all the others, Unitarians have presented their positive views in season and out of season—and even on *Inspiration*, we need only allude to the lectures delivered by Rev. Dr. Gannett not long since, which were reported and very widely circulated, and of which the editors of the Independent could not have been ignorant,—to show the utter injustice and recklessness of that Journal in all its statements.

The *practical* ground of Unitarians, on Inspiration, as we have presented it in another column, is very well known. If they have failed to present a *theory*, it is because the subject is environed with great difficulties, as the greatest minds in the Church have conceded; or because many Unitarians (and some of the distinguished among them) have cared very little about theory at all.

In conclusion, we have only to say that our readers will be profited with the comparison of the extract from the Independent with the letter and the paragraph quoted from the life of Dr. Arnold, especially in that position in which he stood as neither defending nor disavowing certain opinions, and in which he looked upon Coleridge's work as 'breaking ground' for future labors. The prejudice and the hostility of the Independent towards Unitarians may blind it to its great arrogance and self complacency, when it speaks of their 'non-committal, equivocating, trickery policy,' and its own 'just expression of honest reprobation,' 'and the deserved rebuke' it feels called to administer. But if it can keep that arrogant attitude when turned to Dr. Arnold, who, on the point of Inspiration, was no more Orthodox than are Unitarians, and less so than many of our number; if it can assume the tone and the reproaches of Arnold's early friend, who, we think, would scarcely have ventured to express himself in 1835 or 1840 as he did in 1827, when Arnold's position was not quite so high, then must these editors have more than ordinary assurance to avoid the self-reflection that neither in wisdom, nor insight, nor weight of character, are they the men to sit in judgment on those whom they presume to condemn.

THE APOSTLE PAUL AGAINST BIGOTRY.

The Bible has been called an instrument on which any tune may be played. This is so far true as that the disposition of the player modifies every instrument. According to the spirit and capacity of a musician, there is in his instrument a soul or only catgut. So the tongue: Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. So the Bible may be a savor of life unto life or of death unto death. We may misuse it—we may abuse it—and every other good. The same text may be made to teach sin pointedly and as if that were its design, which in other hands is a wing to lift the soul to heaven. The Devil can quote Scripture to his purpose, and needs no Cruden.

The Apostle Paul has always seemed to me to inculcate a Catholic liberality in a passage frequently used as a proof text of the doctrine of the Trinity, and on which as a basis I have heard some pretty hard things said against us benighted heretics, who hold to the Christian Register &c. I dare say Dr. Baird, who in his Lectures classifies the inhabitants of Switzerland as Orthodox, Catholics, and Infidels, would make a directly opposite use of this passage from that which I now propose. It is in Paul's first Epistle to the Corinthians, XII, 5, &c. 'There are diversities of gifts, but the same spirit: and there are differences of administrations, but the same Lord: and there are diversities of operations, but it is the same God who worked all in all.' This is regularly quoted to prove the three 'Somewhats' in the Deity. We concede that it proves three 'Somewhats,' but that is very far from establishing the Orthodox doctrine of the Trinity. We ourselves believe in three Somewhats, and in a very peculiar sense too, and yet are obnoxious to the rebukes of those who extort Trinitarian exclusiveness from this very passage from which I am going to draw a plea for Unitarian liberality.

It may be paraphrased thus: There are diversities of gifts, miraculous or ordinary, natural or acquired, of mind or of heart, talents, opportunities of improvement, animal sensibilities, subjection to social influences; but the same spirit of piety may sanctify them all. There are differences of forms in the ministry, of churches and preachers; but the same Lord and Savior may be variously honored by them all. There are diversities of operations for the purpose of diffusing religion, supernatural and natural, public and private, of individuals and of multitudinous associations, in churches, or meeting houses, or cathedrals; in Sunday schools, or vestries, or inquiry meetings, or concerts, of prayer or love-feasts; in sermons by day or lectures by night; or in silent unobtrusive works of Christian love fainting not by day nor by night; but it is the same God who worketh all in all, wherever there is a sincerity of desire to grow in grace and benefit our fellow men. And therefore in the name of this common God and Savior and sanctifying Spirit let us make all charitable allowances for each other's religious peculiarities. Let us acknowledge that if the same God approves of all who seek to serve him notwithstanding all these outward diversities, all must be right—there must be principles of rectitude in which we are all of one mind. Let not sects feel as if there were no unanimity between them. What is it divides them? It will be answered, difference of opinion. If it were so, what should this have to do with destroying the unity of the spirit in the bond of peace? Opinion is in the mind, feeling is in the heart; and it is in the feelings of the heart Christ would see his followers one.

This is the common answer to the question, what divides them? But is it the only—is it in fact the true answer? Will not a moment's reflection satisfy us that in the vast majority of individuals it is not difference of opinion that attaches them to a church so much as mere difference of taste. They *like* a particular set of doctrines or forms, or a particular strain of preaching. They like it—from constitutional temperament, or early associations, or education, or some other accidental circumstance. They like it because it happens to please them, not because they have examined the matter to the bottom and found it supported by truth. What can the great body of a congregation know of the truth of sectarian dogmas? They have not leisure, inclination, nor the intellectual nor the mechanical means for ascertaining their truth or falsehood. The busy world cannot be polemics armed at all points for controversy.

I say then, it is only a matter of taste—of feeling—of prejudice, for the most part. And I ask why men will not allow one another to have different tastes on this subject, when they tolerate them on every other? They do not quarrel because one is fond of mechanical pursuits, another of scientific, another of literary, another of the fine arts and another of the useful. Suppose bigotry and dissension arose whenever each of us preferred his own profession or trade to others, what a scene of mutual repulsion and discord this world would be. Suppose people quarreled or looked cold and suspicious at one another on account of a difference of taste in dress, in houses, in furniture, in food; all would cry out, absurd, unreasonable! Now why is it a whit less so to contend about tastes in devotion, and to insist that all should have the same, whatever the diversities in their history, prejudices, natural susceptibilities and degree of cultivation? And if conscience is pleaded, what right has a man or woman to have any conscience in urging peculiar views without thorough investigation into their foundations? and I appeal to the general experience if it is not ignorant sectaries that generally are the most pertinacious in pressing their own bigotry upon their friends! None have a right to plead conscience for doing this but they who have done all in their power, and enjoyed good opportunities, to enlighten conscience. They may very fairly recommend their own tastes, their own prejudices, their own cherished emotions to others as such, but they should not talk about conscientious opinions.—They may urge with truth the pleasure and the improvement they think their distinctive sentiments afford them, and be entirely satisfied none other would be so profitable to them: but before they demand their universal reception, they should be sure all the world are alike constituted in taste and temperament. Let them be content that another man should prefer other forms of religion which bring forth the fruits of a good life as abundantly as their own; and as to abstruse points of speculation, remember that what the learned have never been able to settle with all their disputes from the beginning of the world, God cannot have made essential for common Christians to resolve. God is with all parties if all parties desire to be with him. They are all right, with love to Him and charity to men. They are all assuredly wrong without these, though their theology boasted the infallibility of popery or of omniscience itself.

H. G. E.

POSTURE IN PRAYER.

MR. EDITOR,—There is one topic, not wholly unconnected with the order and propriety of our service in the house of God, on which I wish to be allowed a few words in the columns of the Register: I mean the posture to be observed in public prayer. This is certainly not a matter of primary importance, and yet it is of some consequence, inasmuch as the attitude we assume in devotion, whether reverent or otherwise, will be sure to exert a reflex influence upon our own feelings. It will be admitted, I think, by all, that the most respectful and reverential posture, or that which, from the law of association, or from venerable usage is felt to be, such is the one to be preferred.—Why do we stand up when we have a petition to offer in the Legislature, or when we address the presiding officer of a public meeting? Is it not because this posture is thought to be the most respectful? And shall we assume one less so, in our approaches to the most High God! We read that Solomon stood and prayed, that St. Paul knelt down and prayed, that Jesus prostrated himself on the ground and prayed, but we find no instances on record in the Old Testament or in the New, of prayers offered up in a *sitting* posture. It is to be regretted, I think, that the custom of remaining seated during the prayers is so manifestly gaining ground in many of our churches; for it seems to me a step in the wrong direction, not towards solemnity and devoutness in our religious observances, but towards laxity and spiritual indifference. There are many of your readers, Mr. Editor, to whom it always has an unfavorable and ominous appearance. It looks as if the congregation wished to be excused from taking any part in the devotions of the sanctuary; as if to pray was thought to be not their business, but the clergyman's. It is true, as Dr. Peabody (who takes a different view of this matter,) says, that we do not pray to keep up appearances. And yet if we unite at all in social prayer, ought there not to be some solemn and appropriate manifestation of it? some outward sign of the inward act and feeling? And must not the entire absence of these have some influence to weaken the feeling in ourselves and others? This, if we may judge from appearances, has already been in some degree the result of the custom of which we are speaking. We who keep our eyes open in Church cannot help seeing, where this custom has long prevailed, the same inattention and listlessness, the same smiling and nodding and whispering in prayer-time, which we have sometimes observed during other portions of the service. When I first witnessed this innovation in one of our churches, it quite disconcerted me, nor did subsequent reflection make it seem any more decent or proper. I could see no reason why, if the congregation kept their seats, the ministers might not also, or omit the service altogether. And who are they that usually *commence* this practice? Are they those whom we should think of following as spiritual guides in any thing else? Are they the most thoughtful, spiritual, devout? I know that there are always those who, from bodily weakness and infirmity, are unable to stand, with ease during what is called "the long prayer." It will be understood, of course, that these remarks have no reference whatever to them. They ought to remain seated. But there are others guilty of this impropriety who have no such excuse, and whom I should hope in vain to influence to a more reverential demeanor by appealing to what they have not—a sentiment of veneration.

Perhaps, however, I mistake in the view which I take of this matter. It may be, after all, that there is something so debilitating in the atmosphere of a Church, or we have grown so feeble, delicate and puny, of late years, that it is quite impossible for us to maintain an upright position for eight or ten minutes. And if this is the case, I would suggest the inquiry whether it would not be well to have some fixtures, in the shape of crutches, erected in our pews, which might serve as supporters to imbecile or lazy worshippers.!

CHILDREN'S MISSIONARY.

A highly interesting meeting was held on Wednesday evening, May 2d, in the Bedford St. Chapel, of which Mr. J. E. WILLIAMS was elected Chairman, and Mr. B. F. CALLENDER, Secretary.

Rev. R. C. WATERSTON stated that the object of the meeting was two-fold: 1st, to sustain a missionary among the less fortunate children in Boston; 2ndly, to support him by the free-will offerings of the more fortunate children. The First 'Christian' Society now raise one hundred dollars for this missionary's support. Could we add to their contribution among all our Sunday Schools, four hundred dollars, there would be an ample support. Large numbers of city children are in a fearful moral exposure—the police assure us, in a deteriorating moral condition.—Ten such ministers to children are needed now, and the ministers at large would welcome them as allies; they have already received much help from this gentleman, whom Providence seems to have provided at the very moment when he was most needed, and whose spirit is eminently adapted to his work.

Rev. CHARLES BROOKS further explained the measure, that three S. S. Superintendants, chosen by the Union, were designed to be the receivers of the money, elect the missionary, and take general supervision of the mission; but the report of the missionary was to be made to the children themselves at an annual public meeting.

Rev. S. K. LOTHROP said there was no doubt now of the feasibility of the plan, nor of the fitness of Mr. Barry to enter upon it, nor of the interest it would excite in the children themselves.

Mr. WATERSTON then offered a plan of organization, by request of the meeting: 1st, that the society should be called the Children's Mission, &c; 2d, that it was intended to infuse benevolence into the children themselves, and lead them afterwards to co-operate with the ministry at large; 3d, that all contributing in any way to the Fraternity should be invited to join; 4th, that the Sunday School Superintendants should form the Board of Managers.

Rev. C. F. BARNARD said this very thing had been upon his mind for seventeen years, ever since he saw Dr. Tuckerman take in his arms a new born babe in an Irish cellar, and look upon it with his peculiar dignity and grace, tenderness and hope. Could such an interest as that be awakened in neglected children, there would soon be no poverty and no crime. But, we need a dozen such missionaries, men quite equal to the head teachers in our grammar schools.

Rev. F. W. HOLLAND spoke of the benefit of such an effort to the children who supported the missionary, through the self-sacrifice which it would impel, creating a missionary spirit, and by and by communicating new life and zeal to all the churches.

GEORGE MERRILL, ESQ. who started the idea of the mission, dwelt upon the interest children already felt in this matter, and the good it would do them through the self-denial they would practice, and the great effect it would have upon all their future. He was opposed to deferring action a moment longer, now that every thing is ready, and the season near at hand when nothing could be done.

Rev. DR. GANNETT was opposed to any delay at so advanced a period of the year, but thought the objections which some parents had to the measure, and which we should be obliged to meet, ought to be stated: 1st. That many children will take no interest in the matter, further than to beg the money of their parents: yet, in order to awaken the benevolent spirit in them it must be their own gift, at their own cost, the expression of their own self-sacrifice. And this should be a fundamental principle. 2d. That many parents would be offended at this raising of money, as was proposed, by a public meeting of children once or twice a year, and so it ought to be done quietly and unostentatiously. These are difficulties, serious in some minds, and which may in a measure be overcome by proper caution in the methods employed.

After a few remarks by Mr. Waterston, it was voted unanimously that such a missionary be employed—and after a few remarks by Henry B. Rogers, Esq., and Rev. Mr. Fox—one advocating the committing of the subject with full power to the Sunday School Superintendents, and the other urging delay—a Committee of five was chosen by nomination, of whom Rev. Mr. Waterston is the Chairman. The meeting was then adjourned for one week to meet at the same place, when the Committee will report. H.

NEW PUBLICATIONS.

The Christian's Catechism, or Lessons from the Old and New Testaments, on Religion and Morality, for the use of Families and Sunday Schools. By Lewis G. Pray, author of the History of Sunday Schools. Boston: Samuel G. Simpkins. 1849. pp. 76.

The following notice of this little manual is from a friend who has had long experience in S. S. instruction, and who is in every respect qualified to judge of its merits:

"We have been much pleased in looking over a little Catechism, just issued from the press by Lewis G. Pray. The first part contains an outline of the Old Testament History upon a better plan for children than any we have seen. It is systematically arranged, but dwelling chiefly upon those portions which are necessary to throw light upon the New Testament, and to bring out those delightful narratives in which those sacred books are so rich, and which may be made so interesting and instructive to children of every age.

The second part gives an outline of the sacred code of Christian piety and morality, as developed in the New Testament. It is arranged under various heads, and the answers are given chiefly in scripture quotations, somewhat on the plan of the Rev. Doct. E. Peabody's 'Catechism of Religion,' published a few years ago. The present work is much more simple, and therefore better adapted to the earlier classes. The quotations are accompanied by references to other passages, and all of them designed to call out and assist oral instruction from the teacher rather than supply a course of mere recitations.—Indeed, one of the chief excellencies of the book, and which proves it to be the work of a practical and experienced teacher is, that it furnishes a series of hints, and opens the most easy channels for conversational instruction; making the BIBLE the chief Class Book, and drawing out the abundant treasures of Scripture truth. A. G."

Mr. Parker's two Sermons on the Moral and Spiritual Condition of Boston. Boston: Published by Crosby & Nichols. 1849.

The first of these sermons was preached at the Melodeon, on Sunday, Feb. 11th, and the second on Sunday Feb. 18. We acknowledge and feel many of the evils which Mr. Parker graphically describes. But he seems to us to make some needless dust in attempting to sweep them away; and after all we do not see that he has done much more than to fill people's eyes with his dust. He particularly deplores that the clergymen in Boston, "marked and known for their philanthropy," are so few that he "fears he can count them on the fingers of a single hand." The meetings of Unitarians during the last winter he denominates "ghastly," and the "speeches" there "made," seem "a groan of linked wailings long drawn out." "The political newspapers are a melancholy proof of the low morality of this town," though "here

in the vein we have presented specimens from, they can purchase the pamphlet for themselves. If they rise from its perusal with any *deeper feeling*, and with *any deeper purpose of action* in regard to needed Reform in the moral and spiritual condition of Boston, the effect on them will be better than on ourselves.

Transcendentalism, by William B. Greene, West Brookfield, Mass. Power Press of Oliver S. Cooke & Co. 1849. Pamphlet. pp 49.

If it be Transcendentalism, to sink God and nature in man, the author of this pamphlet has made a full end of it. It has great acuteness, but we cannot say there is quite so much in it that *finds* us, as in some other things that Mr. Greene has written.

People's Journal, with which is incorporated Howitt's Journal. March and April. 1849.

Our readers will find a great deal more than their money's worth in this periodical at Messrs Crosby & Nichols. A portrait of Rev. Mr. Noel, who has lately seceded from the Church of England, gives the April number even more than usual value—and the other engravings are better still. The literary department is well filled.

Living Orators in America. By E. L. Magoon, author of Proverbs for the People, Orators of the American Revolution, &c. New York: Baker & Scribner. 145 Nassau St., and 36 Park Row. 1849. 12 mo. pp. 462.

We have received this new work of Mr. Magoon, through Messrs Munroe & Co. It embraces sketches of nine of our eminent orators, viz. Daniel Webster, Edward Everett, Henry Clay, John C. Calhoun, George McDuffie, Lewis Cass, Thomas H. Benton, William C. Preston, Thomas Corwin. These Mr. Magoon designates respectively as "the logician, the rhetorician, the politician, the metaphysician, the impetuous, the courteous, the magisterial, the inspired declaimer, the natural orator." Of six of them there are engraved likenesses. We should think the preparation of such a work well suited to Mr. Magoon's talents. Acute analysis, and comprehensive judgment of the men, we should not much expect from him. But bold and rapid sketches, after the style of the *lithographs* in the volume and not the fine lines and shades of engravings; graphic dashes of the pencil for effect, rousing declamatory passages, ("inspired," we should hesitate to call them, as he has called the declamations of Mr. Preston,) these the volume before us contains.

The Christian Examiner and Religious Miscellany. Vol. xlvi.—Fourth Series. vol. xi. No. xxxiii, May, 1849. Boston: Wm. Crosby & H. P. Nichols.

In a brief editorial notice at the close of the present number, a fact is announced, of which we have been for some time apprized—that "the connexion of the present editors with the Christian Examiner ceases," and that "the work passes into the hands of the Rev. George Putnam D. D., and Rev. George E. Ellis; whose names are a sufficient pledge that it will be conducted with ability, and in a spirit which will entitle it to the confidence of the denomination and the support of the public." Its late editors, Rev. Drs. Lamson and Gannett, who have conducted it so ably and satisfactorily for the last five years, took it at a period when, as we remember, *it was supposed to begin to wane a little*; but it has shone out again in its former glory, and, perhaps it will be conceded, with a more steady, brilliant light than ever. To the late services of these gentlemen, and to its publishers also, Messrs Crosby & Nichols, the Unitarian denomination is largely indebted for the great usefulness of this periodical among them,—laymen as well as clergymen,—and for no small share of public consideration which it has brought them. It stands confessedly the model Journal in the Department to which it belongs, and its salutary influence on the general interests of Christian literature is universally acknowledged.

The faithfulness, the enterprize, and the ability shown under the charge of Drs. Lamson and Gannett, have continued up to the very close of their labors, as exhibited in the fine number before us; and no small task is laid upon their successors, (to which we know they will earnestly and successfully address themselves,) to keep the Examiner at the point of excellence where it stood at the very moment of being put into their hands.

European Life and Manners; in Familiar Letters to Friends. By Henry Colman, author of European Agriculture, and the Agriculture of France, Belgium, Holland, and Switzerland. In Two Volumes. Boston: Charles C. Little and James Brown. London: John Petherham, 94 High Holborn. 1849. 12 mo. pp. 360, 392.

Next *beyond* the pleasure of visiting Europe, we are almost tempted to say, is that of having such a man as Mr. Colman tell us what he has seen and heard there. If most men were to follow the same route, visit the same places, enter the same mansions, join the same circles, they would not see half what he saw and has written about, for the simple reason that not one in a thousand has his power of observation, and, what is still of more consequence, has not so much life in him to call out the life in others, nor his personal address to carry the post of English "reserve" at his first approach.

The various details of persons and places which Mr. Colman has given, were intended for the gratification of his family and particular friends alone. He knew not that his letters were even preserved until his return. He has yielded to a request to have them all published. In so doing he will have gratified a host of readers, nor do we believe he will ever repent the step. Only one consideration could give him solicitude, and that he alludes to in his preface, viz. any seeming violation of private confidence. So far as personal matters are described, it is in such a way as has laid before us beautiful traits of character, and a noble, refined hospitality, which will command esteem and respect, and therefore instead of producing offence on the other side of the water, where there might be most fear of offending by the publicity, there will rather be a feeling of gratification. A better *peace* agency could hardly be established than the circulation of these volumes; for they connect together the English and the American hearths. Mr. Coleman's embassy and its results, will have effected more than all the arts of diplomacy.

It will be very safe to predict a large sale of these volumes. *Two hundred and twenty four* letters written from so many points in England, in Scotland, in Paris, in Italy, during a residence of five years abroad; letters recording first impressions in their freshness, and written from the fullness of desire to minister to the pleasure and profit of friends at home, from whom in spirit the author never was separated, and yet with such large humanity that the reader will often feel *himself* addressed, and fairly brought into the circle of privileged friends; such letters, than which no others ever contained more of a writer's own spirit and personality—what are they not worth? Who will not be glad to have them!

The Journal of the Society for the Prevention of Pauperism. Vol. I, April, 1849. No. I.

The existence of this Society is well known to the public, and its usefulness appreciated.—The proposed issue of such a journal as the one before us, by the Board of Managers, on the 15th of each quarter, strikes us as a wise measure, which cannot but be considered advisable by the Society and desirable by the public. Its contents are Dr. Peabody's Address before the Society, the New York Report alluded to in the Address, the City Marshal's Report on Vagrant and Truant Children, extracts from Report on the Increase of Crime, and a Note apprizing the public of an attempt to unite this Society, and the Employment, and the Howard Benevolent and the Young Men's Societies into a single agency, for the sake of the greater efficiency which such a union would doubtless have. This first number of the Journal, containing so much important information, and so valuable hints and appeals, we hope will be scattered far and wide. It is from the accurate and elegant press of Mr. Wilson, and is published at the office of the Society, Hall No. 2, Tremont Temple, where we suppose any one who calls can obtain a copy.

☞ Bishop Doane, of New Jersey has failed, the newspapers say, to the amount of two hundred and fifty thousand dollars, through his zeal in building meeting-houses. Rather a sad affair at least for those who suffer by him, and showing that he who builds the box cannot always call the martins.

Church in Lexington. This Church has invited Mr. Barrett, now of the Senior class in the Cambridge Divinity School, which graduates in July next, to become their pastor, and he has accepted. Mr. B. is brother of the Rev. Dr. Barrett.

RELIGIOUS INTELLIGENCE.

The Bishop of Exeter, is not likely soon to hear the last of his recent proceedings in the case of Rev. Mr. Shore. The ridicule that is pouring on him is worse than a storm of indignation. At the close of his speech in Exeter Hall, Rev. Mr. Noel, in reference to the unpaid costs, which he supposed might not be provided for by the new act of Parliament in the present case, made a remark which was received with "loud laughter and long continued cheering." Said he: "I have another remedy, which I shall propose in all sincerity. I trust there will be a noble monument raised to this last act of bigotry; and if the costs must be paid, let there be a thousand meetings held, and each of them send ten shillings to a Bishop of Exeter fund."

Punch too has taken up the matter with very effective satire, as follows:

THE BISHOP TO HIS CAPTIVE.

My throne is in my see—
My foot is on thee, Shore!
Young man, in spite of me,
Wilt thou preach any more?

Now go where duty calls,
Why tarry—wherefore stay?
Ha! within four stone walls,
Thou canst not get away.

There preach till thou art hoarse;
Exhort, dissuade, reprove;
No doubt that thy discourse
The said walls' ears will move.

But ah! thou art the last
Thus to be trounced by me;
Soon will a law be pass'd
Dissenting clerks to free.

My foot is on thee, Shore,
But will not long remain;
Then what can I do more
Than take it off again?

Lord Eldon, too, who stands by the Bishop of Exeter, comes in for a share of ridicule. At the meeting in Exeter Hall, Rev. Mr. Binney quoted a saying sometime ago mooted against his Lordship—that "Lord Eldon was said to be a pillar of the Church, but it was remarked that he never went within it, and it was therefore said, that pillars being in the inside, they must call him a *buttress*."

The Bishop of London. Says the London Patriot:

"We have just heard that the Bishop of London has given a *gentle* intimation to the Rev. E. Craig, who presided at the meeting held in Exeter Hall, on Monday, to sympathise with Mr Shore, that his conduct is highly disapproved of by his diocesan; and that Mr. Craig has duly acknowledged the receipt of his lordship's letter in a manly reply.

The Hon. and Rev. Baptist Noel preached on Sunday forenoon (for the first time since his secession) in the National Scotch Church, Regent square, in lieu of the Rev. James Hamilton, who was too unwell to officiate. Mr. Noel consented on the spot to complete the services, Mr. Hamilton found himself unable to perform; but we understand Mr. Noel has stated his determination not to resume preaching for three months. [Record.

Another Secession from the Church of England. Rev. John Dodson, vicar of Cocherhans, Lancashire, has sent in his resignation to his Bishop. He was influenced by Rev. Mr. Noel's recent Essay on Church and State, and has given up a salary of £650, over 3,000 dollars a year, and a beautiful residence. His secession has produced a great sensation.

A World on Fire. Lieut. Maury, Superintendent of the National Obervatory, Washington, says, in a late address:

It may be that there is now, at this very time, in the firmament above, a world on fire. Argus, a well-known star in the southern hemisphere, has suddenly blazed forth, and from a star of the second or third magnitude, now glares with the brilliancy of the first.

California. Rev. T. D. Hunt, formerly of the Sandwich Islands, writes that he has a full congregation on Sunday, at San Francisco, and has organized a Temperance Society of 40 members. Rev. Mr. Willey has reached Monterey. His associate, Mr. Douglass, (both of the Home Missionary Soc., Orthodox,) is to go to the Pueblo de San Jose. He passed the first night after arrival at Mr. Hunt's—the latter sleeping on the floor, and the former occupying Mr. Hunt's bed—so crowded is the place.—Rev. Mr. Woodbridge, (the writer of the letter describing Scenes on the route to California,) of the Presb. Chh., and Rev. Mr. Wheeler and wife, (Baptist) had also arrived.

Dr. Gustiniani in Buffalo. Says the N. Y. Evangelist:—"This missionary of the American Protestant Society, has been laboring about six weeks among the German Catholics with wonderful success. He began preaching in a hall that would hold four hundred persons, which he has been obliged to abandon, on account of the crowds that come to hear him. At least two thirds of his auditors are or were Roman Catholics; and though his preaching creates great excitement, no personal violence has yet been attempted. The prospects for the formation of a large and vigorous Free Catholic church in Buffalo, are said to be very encouraging. Dr. G.'s congregation of Free Catholics in Rochester are doing finely.

Meeting for Christian Union. There was quite a large assemblage of Christians on Thursday evening, April 12, in the chapel of the Mount Vernon church, (Rev. Mr. Kirk's) to promote Christian union. Rev. Drs. Jenks, Beecher, and Waterbury, Rev. Messrs. Kirk, and Banvard, (the last a brother of the artist,) conducted the devotional exercises and discussions of the evening. A considerable interest was manifested in the objects of the Evangelical Alliance. Among other things *done*, a resolution was passed, to hold semi-annual meetings in this city, to carry out the designs contemplated at London nearly three years since. The first of these meetings is to be held on the first Monday of July next.

Meeting in Bromfield St. Church.—On Monday evening of last week an interesting prayer meeting was held in this church for the promotion of Christian Union, and a good representation of all the evangelical denominations in this city was present. The meeting was addressed by the Rev. Messrs. Kirk, Adams, Smith, Banvard, Bourne, Pierce, and Gov. Slade of Vermont.—Gov. Slade expressed his high gratification at the privilege of being present at a meeting of that character, and was truly eloqnent in advocating the union of all true Christians in their efforts for the salvation of the world, as well as for their own advancement in holiness.

We take the above from the Puritan. Though Unitarians are designedly excluded, we nevertheless sincerely rejoice in this effort of our brethren of other denominations, to love one another and cooperate better than they now do.

Gift to the Winthrop Church, Charlestown. Hon. Robert C. Winthrop has presented to the Winthrop Society for use in its new church-edifice, an elegant pulpit bible.

Clergymen at their posts. Says a New Orleans correspondent of the Southern Christian Advocate, in a letter dated March 30,—"I hear of no clergymen leaving the city to escape the pestilence. Both Protestant and Roman are at their posts."

GENERAL INTELLIGENCE.

Canada. On the announcement, April 25, of the Royal Assent having been given to the passing of the Rebellion Losses Bill, by which those whose property was demolished in the outbreak some years since, are to be remunerated, and the people of Canada to be taxed for it, a violent scene occurred. The Governor General, Lord Elgin, as he left the Parliament House, was greeted with hissings and groans and hootings; his carriage and horses and postilions pelted with rotten eggs and ordure; afterwards followed, in the evening, the destruction of the Parliamentary Houses by fire, together with the Libraries of the two Houses and, it is to be feared, a large portion of the Public Records of the Provinces. A telegraphic despatch to New York announced the following:

Montreal, April 30—5 P. M.—Lord Elgin came to town at 3 o'clock to-day.

The streets were lined all the way to the Government House by the people, who hissed, cursed and pelted the chariot as it passed.

Opposite the Government House, his Lordship was struck by a stone on the head and by an egg in the face.

The troops were then separately cheered.

The members of Parliament then proceeded to the Government House to present their address.

As they passed through the crowd they were actually covered with dirt and the yolks of eggs.

The members were proceeding in such a plight, escorted by soldiers, to receive the Governor General of Canada, to present to him an address from the Parliament, congratulating him on the quiet state of the country!

During the passage of the members through St. Paul street, the riot act was read, and the troops charged.

No lives were lost, though the crowd was very dense. This is a sign how troops whose hearts are with the people, can act if necessary.

May 1st, is the following:

An address, calling upon the people of the city to keep the public peace, signed by the most influential members of the conservative party, is to be sent out to-night.

Intelligence has reached town from Toronto of an immense meeting having been held, and a petition to the Queen to recall Lord Elgin and dissolve Parliament decided on.

The cause of this outbreak seems to be that the *pride* of the English party felt hurt. They accordingly demonstrate their "loyalty," which some of their Journals speak of, by conduct like that of a child who will stamp and beat his mother if she will not humor him in his wishes.

Possibly the Colony may drop off by and by, of itself, from the parent tree, or with a very little shaking. But this recent violent effort shows that the fruit is not very *ripe* yet.

The Catholic College. We quoted last week a statement from the Republican, regarding this institution. The Daily Advertiser of Monday April 30 says:

"This statement is founded in error. The charter of Williams College was *not* offered to the petitioners, precisely because it was known that they "would gladly accept it." This fact will be found in the reports from the Committee published by the Legislature."

☞ The Bill in the Mass. Legislature for aid of the Colleges, has been defeated by an amendment appropriating the increase of the fund to the support of Com. Schools—132 yeas 72 nays

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Emancipation in Kentucky. A large and respectable meeting of mechanics and working men was held at Louisville on the 10th ult., when the following among other resolutions was adopted:—

Resolved, That the institution of slavery is prejudicial to every interest of the State, and is alike injurious to the slaveholder and non-slaveholder; that it degrades labor, enervates industry, interferes with the occupation of free laboring citizens, separates too widely the poor and the rich, shuts out the laboring classes from the blessings of education, and tends to drive from the State all who depend upon personal labor for support; that, while we recognize the right of property in slaves under existing laws, we hold that the laboring man has a full right to his occupation and the profits of his labor, as the master to his slave; and as slavery tends to the monopoly of, as well as the degradation of labor, public and private rights require its ultimate extinction.

At a meeting at Georgetown on the 7th, resolutions in favor of gradual emancipation were passed, and it was also determined to run emancipation candidates for the approaching Constitutional Convention.

Town and Country Club. The Boston Chronotype notices the formation of a society under the above expressive name, with a view, as its constitution expresses it, "to establish a better acquaintance between men of scientific, literary and philanthropic pursuits." Its list of members shows such names as Ralph Waldo Emerson, Henry W. Longfellow, W. L. Garrison, E. P. Whipple, J. S. Dwight, S. E. Sewall, A. B. Alcott, Theo. Parker, James T. Fields, Nathaniel Hawthorne, and many others. A central club room is to be procured, as a place of daily resort for its members, and it is proposed to have a *cafe* near by, for the convenience of members from the country. Quaterly meetings are to be held, on which occasions written and oral communications on literary and general subjects will be offered. The project of this club is certainly a good one, and somewhat novel, and quite English withal.

Capital Punishment. The Ohio Senate, on the 22d ult., rejected the bill to abolish capital punishment. On the other hand, a Committee of the Michigan Legislature has reported against restoring the death penalty.

Emigration Land Company. A number of gentlemen interested in inducting the stranger emigrant into a "happy home" in the far west have formed themselves into a committee to bring forward a comprehensive scheme for purchasing large tracts of western lands, and preparing small farms of forty acres each for the newly arrived emigrant. This is, in our mind, the best speculation of the day. There was a meeting of the shareholders on Saturday night, at 132 Court street. The following committee were appointed to organize the company:—Messrs. J. W. James, Dr. Channing, Moses Grant, Rev. Mr. Barnard, P. Donahoe, Mr. Monroe, (alien commissioner). T. Mooney, (historian), Mr. J. O'H. Cantellion, Rev. Mr. Pons. We shall return to this subject. In the mean time we say go on with the work, gentlemen; the lands are idle in the far west, and the men are idle here—bring them together speedily, and great will be your merit and profit. [Post.

☞ THE UNITARIAN FESTIVAL. The Season of our Religious and Philanthropic Anniversaries being at hand, the Unitarian Laymen of the City of Boston, cordially invite their Clerical Brethren (with their Ladies) to celebrate with them as in years past, their Annual Festival, on Tuesday, of Anniversary Week. The Collation will be served at "Assembly Hall," in Albany st., and nearly opposite the United States Hotel—the same spacious and elegant Hall in which we met the last season.

The Committee of Arrangements would state that no exertions have been spared to render this occasion social and agreeable in every particular. And as the invitation is extended to all Clergymen, however remote, we sincerely hope that we shall be honored with the presence of all, whose duties do not necessarily detain them elsewhere—that the voices of our friends may be *heard* in tones of encouragement and hope, and that all may have occasion to say from the heart, "It is good for us to be here."

COLLATION TICKETS.

Our friends of the laity, who intend providing themselves with tickets, are reminded that much of the time of those who have this matter in charge, will be saved, by an early application for them, and that they may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke, Benj. Beal,
E. Dale, Sam'l E. Guild,
Francis Alger, G. W. Callender,
F. W. Lincoln, Jr., Elijah Williams,
S. H. Barnes, Francis Brown,
Joseph Eustis, Patrick T. Jackson, Jr.
J. M. Jones.

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington st.

For the Committee,
MANLIUS S. CLARK, Chairman,
BENJ. H. GREENE, Sec'ry.

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 124 Washington st., and of Messrs. Crosby & Nichols, 111 Washington st. may5

☞ NOTICE. The adjourned Meeting of persons interested in giving greater efficiency to the Missionary operations of our body, will be held at the Chapel in Bedford Street, next Sunday evening, at 7 o'clock, when a Report will be presented by the Committee appointed at the former meeting, and be made the subject of discussion.

☞ All persons who feel an interest in the subject are invited to be present and participate in the discussion.

Boston, May 5, 1849.

☞ NOTICE. In June 1820, the undersigned, as Chairman of a Committee of Inquiry of the Massachusetts Peace Society, presented a report containing an enumeration of wars among Christian nations, with their causes, results, &c.; it was compiled with great labor and was accepted as valuable to the cause of peace. As the Society did not find the means of publishing it the MS. was preserved with much care, and has been often referred to as authority in arguments on peace. Some time in the last or preceding year it was lent to some friend of peace who is not now remembered, who has probably laid it aside and forgotten to return it. Should such friend see this advertisement, he will confer a great favor by transmitting it immediately to me, as it is at this moment much needed.

JOSHUA P. BLANCHARD.
Boston, March 12, 1849. 1t may5

☞ We learn that the Rev. Mr. Alger, of Roxbury, will repeat, by particular request, the discourse given in his own Church, (recently) in Channing Street Church, on Sabbath evening, May 13th. may5

☞ The undersigned acknowledges the receipt of One Thousand Dollars from J. Henry Kendall, Esq., Executor, it being the amount of a legacy bequeathed by the Hon J. E. Kendall, of Worcester, to the American Unitarian Association, for Missionary purposes. may5 HENRY FAIRBANKS, Treasurer.

☞ The Officers of the Meadville Theological School desire to acknowledge with thanks the receipt of Twenty Five Dollars from a Lady per the Rev. G. W. Hosmer. may5

☞ PLYMOUTH AND BAY ASSOCIATION. The next Meeting of this Association, will be held at the residence of Rev. C. Bradford, in Bridgewater, on Tuesday, May 8, at 5 o'clock, P. M.
may5 A. R. POPE, Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet on Tuesday, 8th inst, in Cambridge, at the house of Rev. Daniel Austin.
may5 WM. NEWELL, Scribe.

MARRIAGES.

In this city, Edward J. Jones, Esq., of Boston to Miss Emily D. Campbell of Milton.

In Dorchester, by Rev Nathaniel Hall, Mr George Woodman to Miss Lucy Ann R., daughter of Joseph Howe, Esq., of Dorchester.

In Cambridge, on Monday, 30th ult, by Rev Dr Walker, Henry Sargent, M. D., of Worcester, to Miss Catharine Dean, daughter of the late Asa Whitney, Esq., of this city.

In Brighton, 24th inst, by Rev Mr Whitney, Joseph W. Caldwell of Lowell to Miss Julia Maria, youngest daughter of the late Wm Fletcher, of B.

In North Bridgewater, Plain Village, April 29th, by Rev Mr Huntington, Mr Isaac A. Dunham to Miss Augusta Packard, both of Bridgewater.

In Pembroke, April 29th, by Rev Mr Smith, Francis Collamore, M. D., to Miss Priscilla J. Mann, both of Pembroke.

DEATHS.

In this city, 28th ult, Mrs Esther Ann, wife of Mr John Town, 37.

28th ult, of consumption, John M. Mayo, Jr., eldest son of John M. and Ellen M. Mayo, 21 yrs 6 mos.

April 30th, Miss Julia Eliza, daughter of Daniel Draper, Esq., 22.

On Wednesday morning, 25th ult, of consumption, Elizabeth, wife of Mr B. D. Whitney, and daughter of the late Stephen Williams, Esq., of Northborough, 43.

26th ult, very suddenly, Mr Christopher Gore, 61.

27th ult, Miriam Phillips, youngest child of Rev George W. and Miriam Blagden, 4 yrs 5 mos.

In South Boston, 23d ult, of typhus fever, Mrs Rebecca S. Reed, wife of Maxwell Reed, and daughter of Royal Oliver, 19.

In Roxbury, 1st inst, Judith Bussey, wife of the late Benj Bussey, 86.

In Cambridgeport, 30th ult, Mrs Caroline Very, eldest daughter of Terence Wakefield of Boston, 43.

In Framingham, 24th ult, Dea Moses Haven, 83.

In Newport, R. I., 25th ult, Ann, widow of the late John Greenman, 86.

In Rockville., Ct., April 25, Mrs Lydia Hale, widow of Rev David Hale, of South Coventry, Ct., and mother of the late David Hale, of the New York Journal of Commerce, 85.

In Washington, D. C., 24th ult, Rev Gamaliel Bailey, 54, father of G. Bailey, Esq., editor of the National Era.

In Sagua la Grande, Cuba, on the 2d ult, George Bartlett, Esq., son of the late Hon Israel Bartlett, of Haverhill, and for many years a resident of Cuba, 37.

LUNENBURG ACADEMY.

THE Summer term of the Lunenburg Academy under the care of the Subscriber, will commence on the last Wednesday in May.

For particulars, refer to N. F. Cunningham, Esq., Boston, or address by letter the Teacher.

JACOB CALDWELL.
Lunenburg, May 5, 1849. 4tis

SUNDAY SCHOOL BOOKS. For sale, by CROSBY & NICHOLS, a very large assortment of the late Sabbath School Books which have been published since May 1848. The selection has been made with great care and it is believed that none that are objectionable have been admitted.

Books sent for examination.
may5 1is2os 111 Washington t.

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1. Social System—Chambers' Journal.
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5. Experiences of a Barrister— do do.
6. Mooltan—Newspaper Paragraph.
7. European Politics, &c.—
England versus the Continent; Holland; After Midnight, Dawn—Spectator.
Fall of Charles Albert—Examiner.
Literary Character of the British Parliament—Spectator.
Russia—United States Gazette.
8. Female Poets of America—Spectator.
8. Story of a Family, Chap. xiv., xv.—Sharpe's Magazine.

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1000 lbs Slippery Elm Bark,
25 bls Glauber's Salts,
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10 bales Liquorice Root,
1,000 lbs plasters, various,
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2000 lbs Arrow Root,
50 boxes Castile Soap,
50 kegs sup. carb. Soda,
100 lbs Eng. Iodine,
50 lbs " Hyd potas.,
20 gro. Indian Veg. Pills,
20 " Brandreth's do.,
10,000 lbs Lozenges, various,
800 oz Sulphate Quinine,
100 boxes Gum Arabic Drops,
10 cases Magnesia,

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c., for sale *cheap*, for cash or credit, by the subscribers.

*** We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, *in bulk*, so that customers may be served with any quantity desired, *without expense of bottles or other packages*.

☞ Druggists and Country Merchants will do well to give us a call before making up their orders.

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The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.

The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.

Pittsfield, March 31, 1849.

FAMILY SCHOOL.

A GENTLEMAN of great experience as an instructor of youth, residing in a neighboring village, which embraces every advantage for the promotion of health and physical strength, and for moral and religious culture, will take into his family six young Ladies, and instruct them in all the branches of education, which experience has proved to be needful and proper at the present day.

For particular information, inquire of Mr. JAMES MUNROE, 134 Washington st.
Boston, April 28th, 1849. istf

FAMILY BOARDING SCHOOL
FOR BOYS,
Jamaica Plain—Roxbury.

THE undersigned gives notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plains, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.

CHAS. W. GREENE.

The Institution at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

This Establishment is especially adapted to the purposes of education, combining the advantages of a healthful and pleasant location, with large and convenient buildings, and extensive and watered grounds.

The courses of study will be liberal, and have direct reference to the future pursuits of the pupil. Particular attention will be given to the studies preparatory to College or Mercantile life, and likewise to instruction in the modern languages.

Great care will be bestowed on the Physical Education of the pupils, and on their forming habits of order, neatness and promptness. The harmonious debelopment of the Physical, Intellectual and Moral powers, will be the basis of the system of Education.

The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.

Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm. D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.

C. M. VINSON, A. M.
No. 2. Bumstead Place.
Boston, Jan'ry 1, 1849.

Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
Rev. Alexander H. Vinton, D. D., "
John Homans, M. D., "
Wm. B. Fowle, Esq., "
Professor Edward T. Channing, LL. D., Cambridge
" Charles Beck, P. D., "
" C. C. Felton, LL. D., "
" Joseph Lovering, A. M., "
Rev. John A. Albro, D. D., "
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HOME SCHOOL FOR GIRLS
AT FRAMINGHAM.

THE Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $132, per annum.

References. Mr. Geo. B. Emerson, Wm. H. Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank,) Boston; Rev. A. R. Baker, Medford; Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham.

RUFUS F. BREWER.
Framingham, April 21, 1849. 3wis

REPUBLICAN CHRISTIANITY,—or True Liberty as exhibited in the life, precepts and early disciples of the Great Redeemer, by E. L. Magoon, Author of "Proverbs for the People," "Orators of the American Revolution," "Living Orators of America," &c. 422 pp., 12mo, cloth—price $1 25.

To all who hate tyranny, revere humanity, believe in progress and follow Christ, this work is inscribed.

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Part II. The Republican Constitution of the Primitive Church. The Church without a King, without a Pope, without a Bishop, without an Aristocrat.

Part III. The Republican Influence of Christian Doctrine. Christianity the Solace of the Obscure, the Patron of the Aspiring, the Fortifier of the Weak, the Rewarder of the Sacrificed.

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april21 1is2os 59 Washington st.

LARGE SALES OF
DRY GOODS!
GEO. W. WARREN & CO.
INVITE THE ATTENTION OF ALL
COUNTRY MERCHANTS
WHO BUY FOR
CASH OR A NO. 1 PAPER,
TO THEIR
IMMENSE STOCK
—OF—
Fancy and Staple Goods!
IN OUR
WHOLESALE ROOMS

We have, *to order*, all the Goods displayed in our RETAIL DEPARTMENTS, and besides our complete assortments of all

FASHIONABLE LONG AND SQUARE SHAWLS,
RICH SILK GOODS,
—AND—
DRESS GOODS,

We have (which some suppose we do not keep) a Complete Stock of

LINEN GOODS, WOOLLEN GOODS,
PRINTS, GINGHAMS,
Housekeeping and Mourning Goods,
FANCY ARTICLES,
EMBROIDERIES, LACES,
White Goods, Trimmings,

AND ALMOST EVERYTHING USUALLY CLASSED AS DRY GOODS,—of all the Low as well as the Finer Qualities,—and always at

VERY LOW PRICES

AS THE LARGE AMOUNT

Of our Sales enables us both to procure and dispose of our Goods at LESS THAN THE COMMON RATES.

192 Washington Street, Boston.
march31 5wis

New Fashionable Upholstery
AND FURNITURE STORE.
EDWARD HIXON,
170 Washington Street, Boston,

WOULD inform his friends and the public that in addition to his Store No. 71 Cornhill, he has taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at all times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactured from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in a fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.

dec2 1yis ABRAHAM KIMBALL.

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.

DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.

Office and Residence, No. 15 Montgomery Place, near the Tremont House. istf nov4

DANIELL & CO.,
No. 201 Washington Street,

HAVE received by the late arrivals, a BEAUTIFUL ASSORTMENT of NEW

SPRING AND SUMMER GOODS,

which have been selected with great care, both as it regards STYLES and COLORS, consisting of

SILKS, SHAWLS, LINENS,
Housekeeping Goods,
—AND—
MOURNING ARTICLES.

Having facilities for obtaining our Goods as LOW as any in the trade, many articles being of

Our own Importation,

we assure our customers that they may feel entire confidence that we shall sell every article AS CHEAP as it can be procured at any other store. We still adhere strictly to our long established custom of invariably asking the LOWEST PRICE AT FIRST.

DANIELL & CO.,
march31 6tis7os 201 Washington st.

FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.

ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.

The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.

Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

References.

Francis Parkman, D. D.,
Ezra S. Gannett, D. D.,
Rev. Charles Brooks,
Rev. Frederick T. Gray, } Boston.
Rev. James F. Clark,
Thomas Sherwin, Esq.,
Mellen Chamberlain, Esq.

Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.

Wm. H. Rockwell, M. D.,
Francis J. Higginson, M. D.,
L. G. Mead, Esq. } Brattleboro', Vt.
J. D. Bradley, Esq.
march17 3mis3mos

REMOVAL.
CHANNING'S WORKS.

THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 1stf

"Get the Best."
"All young persons should have a standard
DICTIONARY,
at their elbows. And while you are about it, *get the best*; that Dictionary is
NOAH WEBSTER'S,

The *great work*, *unabridged*. If you are too poor, save the amount from off your back, to put it into your head." [Phrenolog. Journal.

"Dr. Webster's great work is the best Dictionary

POETRY.

For the Register.

A PROPHECY OF PEACE.

"And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

Afar back in the mist of ages, I see an old man stand,
And a harp of wondrous beauty he holds within his hand;
And ere its strings he touches, his eye is filled with light
Of a pure and lambent glory, like the planets of the night—
Within its depth I see it burn, as he looks through coming days
And the shadows of the future throng upon his steadfast gaze.
And now with bold and rapid hand he sounds those lofty strings
And down through countless centuries, their mighty music rings!

He sings unto the heavens and says, "Give ear O earth!"
I chant the marvellous story of a mighty Savior's birth—
His name shall be called, Wonderful, the mighty Prince of *Peace*,
And evermore beneath his sway, shall wars and fightings cease—
No sound of drum or trumpet, no clash of sword or spear,
Or shrieks of slaughtered millions shall grate upon the ear—
No confused noise of battle, no garments rolled in gore,
But songs of peace and gladness resound from shore to shore!

The Prophet slumbers with the dead, long years have passed away,
Yet ever on the wings of time sweeps that majestic lay—
Sounding above the battle field and o'er the lowly slain,
He comes the mighty conqueror, he comes in peace to reign!
And nations stop to listen to that song so old and grand,
And its thrilling music hushes the war-cry o'er the land—
And the temple of old Janus closes its iron gates,
And the world in solemn silence for its promised Savior waits.

Night on Judea's mountains, so peaceful, calm and still,
And shepherds watching by their flocks upon the star-lit hill—
A light more clear and dazzling than the sunlight falls around,
And an angel bright and beautiful stands on the holy ground,
And sings, "Good tidings of great joy" "I bring to you this night,
All people and all nations shall rejoice beneath the light,
For unto you is born this day, a Savior, Christ the Lord"—
And now, a countless multitude joined in with sweet accord,
And sang with ravishing melody, a song of joy and praise,
Which through the hearts of men shall sound throughout all future days:
Glory to God; that angel band sang on Judea's plains,
While peace on earth, good will to man swelled the triumphant strains
"Glory to God, good will to man," "let wars and fighings cease,
Messiah, Christ has come to day, on earth let there be peace,"
"Let there be peace, "let there be peace, "is sweetly echoed round,
The shepherds stand entranced with awe upon the holy ground."

Again a voice of music breaks on the listening ear—
And again the world is startled its notes of love to hear—
It is not the lay of Prophet—it is not the angels' song,
But a human voice, whose majesty might to a God belong,
It says in tones of tenderness, "I go from earth away,"
"And I would not leave you comfortless to tread your weary way.
Let not your heart be troubled, let all your murmurings cease
I give you what the world cannot, a comforter and peace."

"My peace with you alway, my peace to you I give,
Beneath its white winged shadow, may your souls in safety live—
Behold the dread hour cometh, I must go forth alone,
While ye shall all be scattered, each man unto his own—
In the world ye shall have trouble, but do not faint with fear;
My peace I leave unto you, my peace your souls shall cheer."
Thus the Prince of Peace and Glory left this message of his love
To the world he died to ransom, ere he rose to that above.

Near two thousand years have vanished since the angels' song was sung,
Since our Savior's peaceful kingdom in light on earth begun—
Yet still the bright sword flashes, still the war trumpets ring,
Their deadly blasts are sounding on the wild wind's mountain wing!
And Christian men are fighting on holy Christian ground,
And the shrieks of slaughtered Christians are echoing around!
Shame on all Christian nations with blood upon their hands!
Traitors to him who gave them peace, traitors to his commands!

Sound, once again, O Prophet! thy harp's majestic strings!
And once again, blest angel band, poise on your glittering wings,
And sing your song of love to man, 'till earth be lulled to peace,
And man's vile passions die away, and war's rude clamor cease!
O, Blessed Savior! let thy voice o'er the wild waves be heard
Hushing their savage fury, by thy soul-subduing word!
O! hasten on the coming of that long promised day,
When the nations of the earth shall bow beneath thy gentle sway!

E. E. P.

MISCELLANEOUS.

THE DEFENDER OF MOULTAN.

The London papers copying from those of the East, give the following account of the evacuation of Moultan, and description of Moolraj, the Sikh chief by whom it was so long and so bravely defended.

About ten o'clock a messenger appeared, intimating that the garrison were at hand. First appeared about two hundred ill-clothed, miserable wretches, who seemed broken and dispirited: then followed thirty-five hundred hardy, trained, stern, and stalwart-looking men. They had defended the fort to the last, and abandoned it only when no longer tenable. They looked as though they would have fought to the death in their breaches, if such had been the will of their chief. They brought camels and horses, and large bundles of things along with them. These, together with their arms, were placed in charge of the prize agents as they passed. At last came Moolraj and his brethren and chiefs—the last, as became him, in the retirement. He was gorgeously attired in silks and splendid arms, and rode a magnificent Arab steed, with a rich saddle-cloth of scarlet, which bore no marks of suffering or privation. No small curiosity was evinced to discover the appearance of one who had maintained a defence obstinate and protracted beyond any related in the annals of modern warfare. He but little exceeded the middle size; was powerfully but elegantly formed; his keen, dark, piercing, restless eyes surveyed at a glance everything around. He neither wore the face of defiance nor dejection, but moved along under the general gaze as one conscious of having bravely done his duty, and aware of being the object of universal regard. He was taken to the general's tent, where he gave up his sword. This is said to have been returned to him.

Moolraj seems to have been actually adored by the people; and no stronger evidence of this attachment and fidelity can be given than that supplied by the fact that, though for a fortnight his defence was known to be desperate—though hundreds were slaughtered daily, and no result whatever could be looked for but death or captivity—no one ever threatened to abandon him, or thought of betraying him. He was spoken of by all in terms of the highest respect and deepest attachment—as a man not more brave than he was generous and just. It now became necessary to separate him from his brethren and chiefs, and the separation is represented as having been most touching. There were eighteen of these, of higher rank than the rest, who had been with him through all his adventures. They threw themselves at his feet, and wept sore as they were parted from him, and might not hope to see his face any more. He was placed under a strong guard some distance from the town, in a fine country residence his father had built. Writing materials were prohibited him, but every attention was shown to his comfort in so far as this was compatible with his safety. He declined seeing his family—he had not beheld them for nearly a month before; they had been placed for safety in an excavation under ground, and he refused all intercourse with them, as the sight of his mother, wife and children, he said, unmanned him, and disturbed him in the discharge of his duties. It was not considered safe to retain him longer than was indispensable in a neighborhood where there were numberless dependants ready to incur any risk in attempting his rescue, and he was accordingly ordered to proceed with the force about to march up the line of the Chenaub in the direction of Ramnoggur, to turn off as they approached the road leading to Lahore for the camp of the Governor General.

THE NEW ENGLAND PRIMER.

[We take the following curious account of the New England Primer from the Cambridge Chronicle. We have been obliged to abridge it.]

There has been quite a *revival* of interest in this work within a dozen years. More than twenty recent editions are now before me; and an edition of the Primer is not, like some larger, though not more important works, limited to a few hundred copies. One institution—"The Massachusetts Sabbath School Society," publishes the work from stereotype plates, for the use of Sunday Schools; and I have lately been informed by the agent, that over 100,000 copies of that one edition have been sold within the last ten days. An edition was published in Concord, N. H., in 1841, "containing many explanatory notes"—historical, genealogical and critical. Another edition, published at Worcester in 1842, contains 'an introduction by Rev. H. Humphrey, D. D., President of Amherst College,' with a new and original wood cut, giving full length representations of 'Christ, a Youth, and the Devil. The latter personage is represented with a tail and wings, horns and spurs!

The antiquity of the Primer is acknowledged by all. But its origin and early history are veiled in impenetrable darkness. Cotton Mather has recently been credited as the author or compiler, but this is a mere conjecture founded on some vague tradition.

The first printed notice of the work which I have been able to find, is contained in a volume of old Almanacs belonging to the library of the Massachusetts Historical Society. It is on one of the pages of Newman's Boston Almanac for the year 1691, and reads thus:

'ADVERTISEMENT.

'There is now in the press and will suddenly be extant, a second impression of the New England Primer enlarged, to which is added, more directions for spelling: the prayer of K. Edward the 6th, and verses made by Mr. Rogers the Martyr, left as a legacy to his children.

'Sold by Benjamin Harris, at the London Coffee House, in Boston.'

This was the second *enlarged* edition, and it is as far back as I have been able to trace any notice of the work. The Primer was undoubtedly compiled several years earlier, though the cradle hymn and some of the other verses were not written till a later period. We have positive evidence of several catechisms for the use of children at a very early period after the settlement of the Colony. In the General Court Record, Volume 1, p. 308, we read:—

'At the General Court, 14th of the 4th month, [June] 1641. It is ordered that the elders would make a catechism for the instruction of youth in the grounds of religion.'

Thomas Lechford, who wrote a work entitled 'Plaine Dealing, or Newes from New England,' published in London, 1642, says:—

'In some churches nothing is read on the first day of the week, or Lord's day, but a Psalm directly before or after the sermon, as at Hingham; there is no catechising of children or others in any church (except in Concord Church, and in other places, of those admitted, in their receiving;) the reason given by some, because when people come to be admitted, the church hath trial of their knowledge, faith and repentance, and they want a direct scripture for ministers' catechising; as if *Go teach all nations, and train up a child in the way he should go*, did not reach to ministers' catechisings. But God be thanked, the General Court was so wise in June last, as to enjoin, or take some course for such catechising, as I am informed, but know not the way laid down in particular, how it should be done.'

Among the first publications of the Cambridge press were several catechisms for children, prepared by the most eminent divines—John Cotton, John Norton, Thomas Shepard, and others.

Nor were the ministers alone interested in the work of the religious education of the young. As early as the year 1647, the Selectmen of Cambridge appointed six persons whose duty it should be to visit every family and see that all the children were properly educated. In 1688 our town records show, that some of the most respectable inhabitants were chosen for *katechizing* the youth of this town.

Whether the children generally appreciated their advantages, is more than doubtful. Even President Humphrey, in his 'historical introduction,' refers to the 'experience of thousands who, like himself, once *loathed* the Assembly's Catechism.' I fear the study of the catechism was often regarded as a sort of penance which the young must endure for the purification of their souls. An antiquarian friend, in searching the ancient records of one of the courts of a neighboring county, found a singular sentence entered against a boy who had been convicted of stealing apples. The culprit was permitted to choose his punishment, either to be imprisoned for a certain specified time, or, before the next Saturday night, to learn and repeat to the magistrate the whole of the catechism! The record does not tell which of the two he chose.

Although the history of the Primer has been traced back as far as the seventeenth century, yet I have not been able to find a copy of the work bearing an earlier date than the year 1755. The title of this reads:

The New England
PRIMER
Improved;
For the more easy attaining the true Reading
of English.
To which is added,
THE ASSEMBLY OF DIVINES,
And Mr. Cotton's
CATECHISM.

PROVIDENCE,
Printed and sold by John Waterman at the Paper Mills, 1775.

For a frontispiece there is a wood cut portrait of King George the Third; on the reverse of the leaf, 'A divine song of praise to God, for a child, by the Rev. Dr. Watts;' then the title page as given above; on the reverse, the infants' morning and evening prayers, by Dr. Watts; then the alphabet, one page; 'Great letters' and 'easy syllables,' two pages; words of one to six syllables, three pages; then the poetical lines with cuts, four pages, beginning,

"In *Adam's* fall
We sinned all."

and ending,

"*Zaccheus*, he
Did climb the tree,
Our Lord to see."

Then the questions beginning, 'Who was the first man?' and the 'Infant's Grace, before and after meat,' one page. An alphabet of lessons for youth, the Lord's prayer, the creed, Dr. Watt's cradle hymn, and sundry little verses, 12 pages. 'Some proper names of Men and Women, to teach children to spell their own' two pages. The picture of John Rogers and his wife 'with nine children and one at the breast,' and the verses ascribed in the Primer to him, seven pages. Choice Sentences, &c., one page. 'The Shorter Catechism agreed upon by the Reverend Assembly of Divines at Westminster,' twenty-four pages. Cotton's Catechism, ten pages. 'A dialogue between Christ, a Youth, and the Devil,' nine pages, ending on the eightieth page, with the advice, to children, of the late reverend and venerable Mr. Nathaniel Clapp, of Newport, R. I.

I have three editions, published at Boston in 1775, 1777, and at Providence 1777. The one printed in Providence has a picture of the Hon. Samuel Adams, Esquire. The Boston edition of 1777 has a picture of 'the Honorable John Hancock, Esq., President of the American Congress.

A history of the 'various readings' in full, would occupy too much space for a newspaper article. I will give one or two examples.

The early editions have in the place of the letter O, a picture of three youths with crowns upon their heads, and in the column at the side, the following lines:

"Young Obadias,
David, Josias,
All were pious."

But some colonial printer, in whose breast loyalty to the reigning sovereign was a higher sentiment than reverence for scripture characters, wishing to teach the young an historical fact relative to King Charles the Second, changed the picture of the three pious youths for the one used to illustrate 'Zaccheus he,' and changed the lines for the following:

"The royal Oak, it was the tree
That saved his Royal Majesty."*

The Hartford printers altered this again to adapt it to their local history, thus:

"The 'Charter Oak,' it was the tree
That saved to us our liberty."

Isaiah Thomas, who printed at his various establishments a large number of editions, seemed to scorn to use the power he possessed as a publisher of the Primer, for mere local or personal purposes, and gave a version which would be owned as 'wide as the waters:'

"Of sturdy Oak, that stately tree,
The ships are made that sail the sea."

Another alteration in which a modern historical fact took place of the original scripture truth, was made with the letter K. It originally read:

"Proud Korah's troop
Was swallowed up."

It was altered to read thus:

"The British King,
Lost States thirteen."

But the cut representing the destruction of Korah, was retained!

The couplet reading

"Whales in the sea
God's voice obey."

was altered in one edition to

"By Washington
Great deeds was done."

The following authentic anecdote will show the influence which these lines sometimes exert, and the *authority* with which they are received:

'We were recently told of a man in one of the New England States, who was hopefully converted, and united with an evangelical church. In the course of his examination he related his experience. In speaking of his past life, he said he had never *stolen*. 'I did one night,' said he, 'go to a neighboring smoke-house, and I thought I would take a ham and carry home to my family; but just as I raised my hand to take it, that passage of *Scripture* came to my mind,

"The dog will bite
The thief at night."

and I went off and left the ham.'†

Within a few months there was an installation, in a neighboring town, of an Orthodox minister somewhat known to the public as a writer and editor. When called upon by the pious and learned council for a statement of his belief, he produced—not the Bible, nor the creed of any church—but a *Primer*, which he said contained the creed of his mother and grandmother; and on his expressing his assent to its contents, the council were entirely satisfied of the soundness of his faith, and proceeded with the services of the installation.

* This alteration may have been originally made on the other side of the Atlantic. The colonial presses were not sufficient to supply the demand for the work. New England Primers were printed in Old England, and formed a regular article of importation from the mother country.

† This anecdote is taken from "The Well Spring" for Sept. 29, 1848—a paper published weekly by the Massachusetts Sabbath School Society. Edited by Rev. Asa Bullard.

[Antiquary.

Conscientious Child. I knew a little boy in petticoats, who had no particular taste for the alphabet, but began to learn it as a matter of course, without any pretence to relish. One day his lesson was, for some reason, rather short. His conscience was not satisfied. When his elder brother was dismissed, Willie brought his letters again, but found he was not wanted, and might play. The little fellow sighed, and then a bright thought struck him. (I think I see him now, in his white frock, with his large, thoughtful eyes lighting up!) He said joyfully, "Willie, say his lesson to himself." He carried his little stool into a corner, put his book on his knees, and finished by honestly covering up the large letters with both hands, and saying aloud two or three new ones. Then he went to his play, all the merrier for the discharge of his conscience. [Household Education by Harriet Martineau.

THE LATE TRAGEDY IN WILMINGTON.

At an early hour this morning (Saturday, April 21st,) we paid a visit to the house in Wilmington, and while conversing with the father and other relatives, learned some facts which it may not be inappropriate to state. It appears that Daniel H. Pearson, now arrested, married Martha B. Foster of Ashby, some fifteen years since, and for a while they were happy in each other's society, but little by little the confidence in one another, which is requisite to domestic happiness was found wanting, and previous to the birth of their first child, he paid her two hundred dollars to leave him, which she did.

The child was born, but subsequently sickened and died. A second child, Melissa, now the only surviving child, aged 13, was at the time of the murder, in Boston, where she has for some time resided with a relative. From her birth to the present time, there has constantly been trouble, and for several years past the unhappy couple have not lived together for any length of time, though the accused has supplied their wants. Mrs. Pearson, with one of her twins, during the past winter, has resided in South Boston, in capacity of nurse to a friend, and returned to Wilmington only a week previous to the murder. The very night previous the father of the accused visited her, and she then said that her husband during her stay in the city had been unusually kind, and had been very generous in his gifts of clothing. It appears that the murder must have been committed some time between 9 o'clock that night, when the father left, and the next morning. The bearing of the accused at his examination was that of one perfectly indifferent, and his whole life and character has been one of singular oddity. The house in which the murder was committed is in a dilapidated condition, and only two rooms were furnished, and presented this morning a picture of poverty rarely equalled. For the last few days thousands and thousands have visited the spot, and all express wonder that the cries did not reach the ears of the residents of a house which stands but three rods from it. There are those who think from the fact that the stains of blood were found on his under-clothes, that at a late hour he went to the house, and was let in by his wife, and retired before committing the foul deed; but this is a supposition, though a credible one.

About one o'clock to-day, the coffin which contained the murdered wife and the twin girls was placed on the hearse, amid the tears of many who had gathered and was conveyed, followed by a large concourse of carriages and persons to the front of the Orthodox church, in Wilmington. There was not a dry eye among the thousands who were present, and even men, wiped away tears as they gazed upon the remains. The interior of the church was filled with the relatives of the deceased, a very respectable and highly worthy portion of the community. Rev. Barnabas M. Fay, made a short address. He alluded to the first meeting of the father with his son. "My son," said he, "what have you done? Has the devil taken possession of thy heart?" "Father," replied the son, "the devil sometimes gets into a woman's heart, and she sometimes does such things." "No my son," added the father, "the mother of these innocent children, who has nurtured them, who has watched them with a parent's care and solicitude, is incapable of such a deed Let justice be done."

"On Tuesday last," continued the preacher, "these children, twins, were out enjoying the return of Spring, and listening to the music of the birds. The mother was employed in her domestic duties, and at evening the result of her labors was apparent. We pass over the tragedy of that night, we can all imagine the scenes, and though no mortal eye saw what was then transacted, there was one, an omniscient being to whom all things are visible.

The bodies, in a single coffin, were then consigned to the dust amid the tolling of the bell, and from the village church-yard, many turned away with sad thoughts and with sorrowing hearts.

The deceased is represented by those who enjoyed her acquaintance, to have been a lady of amiable disposition, and though early accustomed to trouble, of excellent spirits.

Mrs. Pearson was 34 years of age; her twin children 4 years. [Evening Gazette.

DR. MAXCY AND HIS STUDENTS.

The Southern Literary Gazette has the following good story of the celebrated Doctor Maxcy, President of South Carolina College. This is not the only instance, we believe, where people have been completely bewildered in the woods, not where they have found that the fiddler must always be paid at the conclusion of a dance:

"On one occasion, several of the students of South Carolina College resolved to drag the Doctor's carriage into the woods, and fixed upon a night for the performance of the exploit—One of their number, however, was troubled with some compunctious visitings, and managed to convey to the worthy President a hint, that it would be well for him to secure the door of his carriage-house. Instead of paying any heed to this suggestion, the Doctor proceeded, on the appointed night, to the carriage-house, and ensconced his portly person inside the vehicle. In less than an hour, some half-a-dozen young gentlemen came to his retreat, and cautiously withdrew the carriage into the road. When they were fairly out of the College precincts, they forgot their reserve, and began to joke freely with each other by name. One of them complained of the weight of the carriage, and another replied, that 'it was heavy enough to have the old fellow himself in it.' For nearly a mile they proceeded along the highway, and then struck into the woods, to a cover which they concluded would effectually conceal the vehicle. Making themselves infinitely merry at the Doctor's expense, and conjecturing how and when he would find his carriage, they at length reached the spot where they had resolved to leave it. Just as they were about to depart—having once more agreed that 'the carriage was heavy enough to have the old Doctor and all his tribe in it,'—they were startled by the dropping of one of the glass door panels, and by the well known voice of the Doctor himself, who thus addressed them:

"So, so, young gentlemen, you are going to leave me in the woods, are you? Surely, as you have brought me hither for your gratification, you will not refuse to take me back for mine!—Come, Messrs.——, and——, and——, buckle to, let's return; it's getting late!'

"There was no appeal; for the window was raised, and the Doctor resumed his seat. Almost without a word, the discomfited young gentlemen took their places at the pole, and at the back of the vehicle, and quite as expeditiously, if with less noise, did they retrace their course. In silence, they dragged the carriage into its wonted place, and then retreated precipitately to their rooms, to dream of the account they must render on the morrow. When they had gone, the Doctor quietly vacated the carriage, and went to his house, where he related the story to his family with great glee. He never called the heroes of that nocturnal expedition to an account, nor was his carriage ever afterwards dragged at night into the woods!"

INTELLIGENCE OF QUAKER WOMEN.

The Sunday Dispatch, in a notice of the Hinchman trial, speaking of the female witnesses, says:

"Being present in the court during the examination of these female witnesses, we were struck with admiration at the manner in which they testified. Their evidence was straightforward, correct, and most beautiful in language; not a word was misplaced. They seemed to have a perfect idea of the logical value of every sentence, and, in propriety of manner and self-possession, we have never seen male witnesses who excelled them. They were clear and precise in their statements and sustained the long and able cross-examination of David Paul Brown with dignity and calmness. They seemed to have a perfect idea of the technical points which arose during the case; and when, after discussions between the counsel, the court intimated its opinions, they shaped their testimony in accordance with the decision, though at times, the principles settled were rather abstruse. We do not think any lady witnesses, drawn from fashionable society, could have sustained the trying circumstances under which these Quakeresses were placed, half so well. The letters which passed between some of them and the plantiff were beautiful specimens of epistolary composition—quite equal in force, pathos and tenderness, to those which were given to the world in the late Fanny Kemble Butler case. There never has been a trial within our knowledge, in which the witnesses were so far above the ordinary run of people in intelligence, as in this case; and by far the most interesting, among the one hundred and fifty examined, were these female witnesses. Their whole examination shows the superiority of the manner in which the Quakers educate their women, insuring to them intelligent minds instead of trumpery accomplishments."

Practical. A communication making inquries on the nature of repentance, appears in the Advent Herald, signed "A Sinner." The editor replies thus pithily:

"If the above 'sinner' had paid his postage, without taking ten cents out of our pocket, we should have seen more evidence that he was in earnest in his inquiries. He must cease to do evil, before we can hope to teach him how to do well."

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March 28, 1848. }

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